


ST. AUGUSTINE'S CATHOLIC Messenger



y Saint Louis Seminary

CATHOLIC NEGROES IN ALABAMA
DOWN SOUTH IN THE WINTER
BISHOPS IN REVIEW

DEC. '60 — january, 1961

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers and good works of our missionary Brothers and aspirants.

Write to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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for _____ Living _____ Deceased _____
(Encircle correct word)
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St. August

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THE ST. AUGUSTINE

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THE DIVINE WORD

cluding Bishops, Pri
the southern Unite
region. Also the or
Saint Louis seminar

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Divine Word Missio
Saint Louis, Mississ

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Rév. Huber
Rev. Arthur Winters, S

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March 3, 1879, additional en
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Bay Saint Louis, Miss. Rates:
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Printed by Sullivan Brothers, Lo

St. Augustine's Catholic

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BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

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THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests and Brothers. In 1905 the order began working among the Colored people of the southern United States. Today the order conducts more than 40 parishes and missions in that region. Also the order early gained a reputation for training Colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Photo credits: **Wilbert White, S.V.D.**—the cover, p. 4, 12 (Sheen & chapel), 14 (final three), 26; **Rev. Peter Bell, S.V.D.**—8 to 11, 19, 21 (Franklin); **Felici**—15, 17; **Rev. Clement Meyer, S.V.D.**—23 (Oakland); **Rev. Christian Baker, S.V.D.**—23 (Riverside); **Contributed**—all others.

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The cover: Very Rev. Robert C. Hunter, S.V.D., head of the Divine Word Missionaries in the South, gives Communion to a major seminarian at his order's celebrated seminary in Bay Saint Louis, Mississippi.

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The Message

... from

Divine Word

Missionaries



Pope John Favors Negro Apostolate

Pope John recently expressed his attitude towards the efforts to spread Catholicism among the American Negroes. These are his very words, contained in a message made public on October 26, 1960 at the Golden Ordination Anniversary of Most Rev. Thomas Joseph Toolen, Archbishop, Bishop of Mobile-Birmingham: *"Moreover we cannot pass over in silence something that merits for you the very highest praise and that deeply touches our heart, your deep interest in the members of the Negro race, and your constant untiring efforts to help them, impelled by that Charity that does not consider color, but with loving insight sees all children of the Church made white by the Precious Blood of the Immaculate Lamb."*

"May you never abandon this enterprise, but on the contrary persist in it with ever keener and more ardent zeal, drawing others to follow your example; because the well-being and the progress of the Negro race is very dear to our heart."

Here we wish to comment briefly on our Holy Father's words. We think they are significant in several ways. It is obvious that Pope John intended to attach more than ordinary importance to them. He addressed them to a prelate whose diocese is one of the most important in the whole of the U.S. Negro apostolate, to be made public at a time when and at a place where many persons of influence would be present to listen. A quick glance at the text of the entire message reveals that Pope John chose to devote *one-third* of that message to the Negro apostolate alone. He deliberately chose words in the message that would reveal without a doubt that high favor he has for the work with the U.S. Negro. And with strong urging he encouraged future efforts in that work.

We believe that Pope John deliberately declared so strongly his regard for the U.S. Negro apostolate. His approving words can be joined to his predecessors' monumental declarations of favor towards that apostolate. Our morale is high. Pope John greatly favors the work in which we have a part.



On October 26, 1960, the bishop of Mobile-Birmingham celebrated the golden anniversary of his ordination. Divine Word Missionaries were among the many who came to Mobile that day to offer their prayers. For thirty-three years, the bishop has been the most important segment of the Negro mission field in the Southern and Northwest Florida Diocese, with more than 1,000,000 Catholics.

When Bishop Toolen came to the diocese in 1927, there were only two churches serving Negro territory (more vast than the Archdioceses of Baltimore, Chicago, Cincinnati, Indianapolis, Los Angeles, and New York all combined). There were then only two churches serving all the Negroes, and only one religious order, the white Missionaries, serving them.

Today, there are almost



Archbishop Thomas Toolen
Diocese

Catholicism Grows Among Negroes of Alabama and Northwest Florida

olic Negroes in Archbishop Toolen's diocese. They are served by about 70 priests and about 175 nuns who staff about 50 missions, 7 hospitals or sanatoria and one orphanage. Last year alone a grand total of 771 Negro converts were won to the Church in the diocese. The thirty-three Catholic schools open to Negroes include one four-year college, six large high schools and twenty-six grammar schools. Almost 8,000 Negro pupils are enrolled in them.

Among the priests serving the Negroes in Archbishop Toolen's diocese twelve orders are represented. Twenty-three orders are represented among the nuns. There are at least three religious houses in the archdiocese in which Ne-

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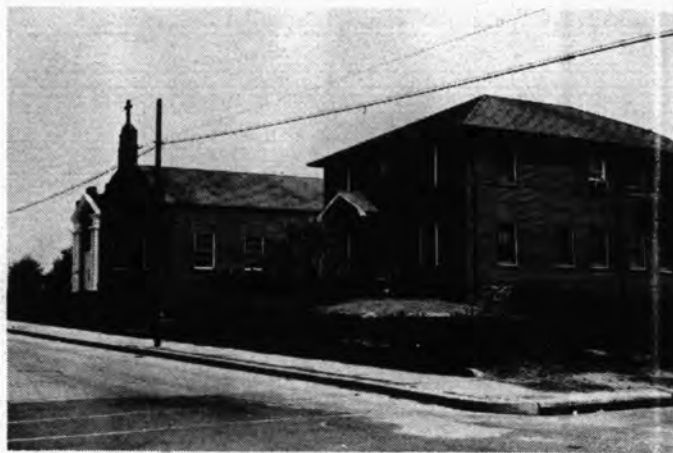
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St. Anthony Parish, Pensacola



At Most Pure Heart of Mary School, Mobile

Statistics for

City

Mobile

Birmingham

Anniston

Auburn

Bessemer

Chastang

Daphne

Eufala

Fairfield

Florence

Gadsden

Holy Trinity

Huntsville

Marbury

Mon Luis Isle
Montgomery

Mount Meigs
Phenix City
Prichard

Selma
Sheffield
Suggsville

Tuscaloosa
Tuskegee

Apalachicola, Florida
Panama City, Fla.
Pensacola, Fla.

TOTAL

Send your contribution

Statistics for Negro Missions of the Mobile-Birmingham Diocese

(Alabama and Northwest Florida)

Compiled by Divine Word Missionaries at Bay Saint Louis, Mississippi

Catholic Directory, 1960

City	Mission	Priests	Grade School	High School	Sisters and Lay Teachers
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	2. St. Peter Claver	1 Josephite	209	—	5 Srs. of Imm. Heart of Mary
	3. St. Joseph	1 Josephite	217	—	5 Oblates of Providence
	4. St. Augustine (Sandtown)	1 Jesuit (non-resident)	—	—	— — — —
Birmingham	5. Holy Family (Ensley)	5 Passionists	394	145	8 Felician Srs. (grades); 5 Srs. of Char. of Nazareth (high); three
	6. O. L. of Fatima	2 Josephites	232	169	9 Notre Dame Srs.; six
	7. Queen of Universe	4 diocesan priests	—	—	— — — —
	8. St. Bernardette (Gate City)	1 Salesian (non-resident)	—	—	— — — —
	9. Bl. Martin (Parker Hgts)	1 diocesan priest (non-resident)	—	—	— — — —
	10. Sacred Heart (Collegeville)	1 diocesan priest (non-resident)	—	—	— — — —
Anniston	11. All Saints	2 Edmundites	86	—	3 Daughters of the Hl. Ghost
Auburn	12. Imm. Heart of Mary	1 Vincentian	—	—	— — — —
Bessemer	13. St. Francis	2 Friars M. Conv.	149	—	4 Franciscans of St. Joseph
Chastang	14. St. Peter	1 Josephite	—	—	— — — —
	15. Lady of Sorrows (Lil' Chastang)	1 Josephite (the same above)	—	—	— — — —
	16. St. Theresa (W. Mt. Vernon)	1 Josephite (the same above)	—	—	— — — —
Daphne	17. Holy Cross	1 Josephite	185	—	5 Lay teachers
	18. St. John (Bromley)	1 Josephite (the same above)	24	—	1 Lay teacher
Eufala	19. Holy Family	1 Trinitarian (non-resident)	—	—	— — — —
Fairfield	20. St. Mary	1 Passionist	230	—	5 Sisters of St. Francis of Mary Imm.; one lay teacher
Florence	21. Bl. Martin	1 Benedictine (non-resident)	—	—	— — — —
Gadsden	22. Bl. Martin	1 Edmundite	107	—	3 Daughters of Hl. Ghost
Holy Trinity	23. St. Peter Claver	1 Trinitarian	123	—	4 Trinitarian Sisters
Huntsville	24. St. Joseph	1 Salvatorian	79	—	3 Srs. of Divine Savior
Marbury	25. Holy Ghost	2 Resurrectionists	80	—	4 Lay teachers
	26. Lightwood Station	1 Resurrectionist (non-resident)	—	—	— — — —
	27. Lily Hill Station	1 Resurrectionist (non-resident)	—	—	— — — —
Mon Luis Isle Montgomery	28. St. Rose de Lima	1 Edmundite	—	—	— — — —
	29. St. John Baptist	1 Josephite	198	—	4 Bl. Sacrament Sisters; one
	30. St. Jude	4 diocesan priests	381	160	10 Sisters of Charity; four
Mount Meigs Phenix City Prichard	31. Nazareth	3 Resurrectionists	198	—	4 Srs. Hl. Family of Nazareth
	32. O. L. of Fatima	1 diocesan priest	—	—	— — — —
	33. Mother Mary	5 Salvatorians	347	117	13 Vincentian Srs. of Charity; ten
Selma Sheffield Sugsville	34. St. James	2 Josephites	297	—	5 Lay teachers
	35. Mother of Mercy (Plateau)	1 Josephite (non-resident)	88	—	2 Lay teachers
	36. St. Elizabeth	4 Edmundites	140	—	4 Srs. of St. Joseph of Roches, N.Y.
Tuscaloosa Tuskegee	37. O. L. of Grace	1 Benedictine	—	—	— — — —
	38. Mother of Sorrows	1 diocesan priest (non-resident)	—	—	— — — —
	39. St. Mary Magdalen	1 Hl. Ghost priest	73	—	5 Resurrection Sisters
Apalachicola, Florida Panama City, Fla. Pensacola, Fla.	40. St. Joseph	1 Josephite	358	—	5 Dominicans of Sinsinawa, Wis.; three lay teachers
	41. Holy Family	1 Edmundite	85	—	3 Holy Family Sisters
	42. O. L. of Grace	1 Resurrectionist	—	—	— — — —
	43. St. Joseph	3 diocesan priests	212	92	7 Srs. of Charity of St. Elizabeth; two lay teachers
	44. Mary Immaculate (W. Pensacola)	1 diocesan priest (the same above)	—	—	— — — —
	45. O. L. of Fatima (Cantonment)	1 diocesan priest (the same above)	52	—	1 Sr. of Charity of St. Elizabeth; one lay teacher
	46. O. L. of Victory (New Warrington)	1 diocesan priest (the same above)	—	—	— — — —
	47. St. Anthony	2 Friars Minor	143	—	— — — —
	48. congregations with more than 16,000 souls	13 diocesan priests	5,057	911	119 Sisters; 51 lay teachers
	49. religious priests	51 religious priests	—	—	— — — —
TOTAL					

N.B. For possible addition to the above list are about half a dozen small missions whose classification is not clear.

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	27. Lily Hill Station	1 Resurrectionist (non-resident)	—	—	—
Mon Luis Isle Montgomery	28. St. Rose de Lima	1 Edmundite	—	—	—
	29. St. John Baptist	1 Josephite	198	—	4 Bl. Sacrament Sisters; one
	30. St. Jude	4 diocesan priests	381	160	10 Sisters of Charity; four
	31. Nazareth	3 Resurrectionists	198	—	4 Srs. Hl. Family of Nazareth
Mount Meigs Phenix City Prichard	32. O. L. of Fatima	1 diocesan priest	—	—	—
	33. Mother Mary	5 Salvatorians	347	117	13 Vincentian Srs. of Charity; ten
	34. St. James	2 Josephites	297	—	5 Lay teachers
	35. Mother of Mercy (Plateau)	1 Josephite (non-resident)	88	—	2 Lay teachers
Selma	36. St. Elizabeth	4 Edmundites	140	—	4 Srs. of St. Joseph of Roches, N.Y.
Sheffield	37. O. L. of Grace	1 Benedictine	—	—	—
Suggsville	38. Mother of Sorrows	1 diocesan priest (non-resident)	—	—	—
Tuscaloosa	39. St. Mary Magdalen	1 Hl. Ghost priest	73	—	5 Resurrection Sisters
Tuskegee	40. St. Joseph	1 Josephite	358	—	5 Dominicans of Sinsinawa, Wis.; three lay teachers
Apalachicola, Florida	41. Holy Family	1 Edmundite	85	—	3 Holy Family Sisters
Panama City, Fla.	42. O. L. of Grace	1 Resurrectionist	—	—	—
Pensacola, Fla.	43. St. Joseph	3 diocesan priests	212	92	7 Srs. of Charity of St. Elizabeth; two lay teachers
	44. Mary Immaculate (W. Pensacola)	1 diocesan priest (the same above)	—	—	—
	45. O. L. of Fatima (Cantonment)	1 diocesan priest (the same above)	52	—	1 Sr. of Charity of St. Elizabeth; one lay teacher
	46. O. L. of Victory (New Warrington)	1 diocesan priest (the same above)	—	—	—
TOTAL	47. St. Anthony	2 Friars Minor	143	—	—
	47 congregations with more than 16,000 souls	13 diocesan priests 51 religious priests	5,057	911	119 Sisters; 51 lay teachers

N.B. For possible addition to the above list are about half a dozen small missions whose classification is not clear.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

DOWN SOUTH IN THE WINTER

All southern folks know that one ought not be deceived by the appealing literature issued by the Chambers of Commerce in the cities down South. Like all such literature, much of it is factual, but some of it is fanciful. Especially when it treats about the perpetually sunny and mild winters. Really, it often is quite cold down South, and sometimes it gets very cold. So, if a northerner plans a winter visit to our region, even as far down as our Divine Word Missions on the Gulf Coast, he ought to bring some warm clothing. Not the heavy overcoat with which he seals out Boston's or New York's or Chicago's or Seattle's icy blasts, but he ought to bring something more protective than an open-collar, short-sleeved shirt! And he must not expect to feast his eyes on an unending oasis of green. The South grows somewhat bleak in winter. Not as bleak as Iowa's snow covered hills, true, but neither does it remain a lush paradise.

Down South, in winter, much of the vegetation becomes dormant after mid-November. Most of the trees drop their leaves, except the live oak and the pines. The grasses either die or stop growing, and turn to a pallid beige or a sickly green. Some flowering plants continue to flower, if the weather is unusually kind, but generally they wither and die.



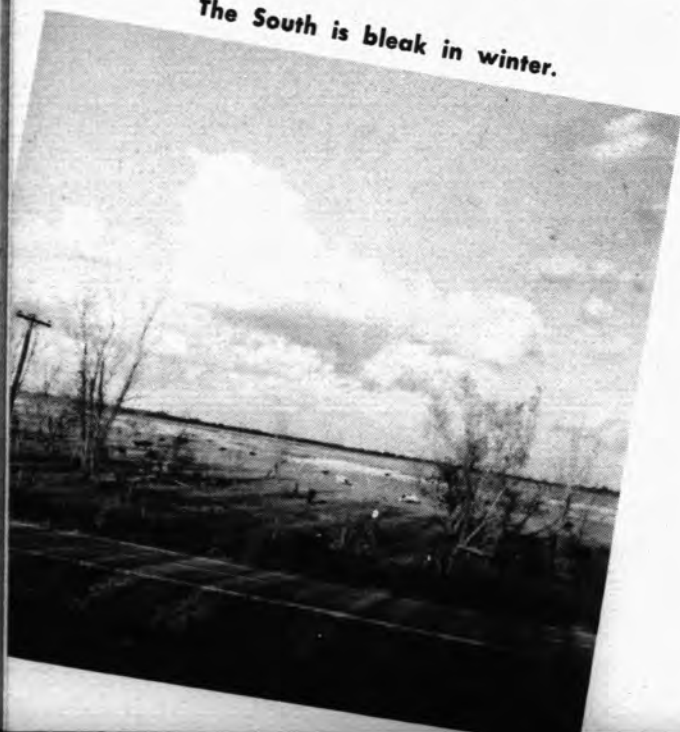
Even the bayous look desolate.



Shoot the picture fast. My hands are cold.



The South is bleak in winter.



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WINTER BESETS THE DIVINE WORD MISSION AT VERDUNVILLE, LA.

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DOWN SOUTH IN THE



Southern fireplace in winter.



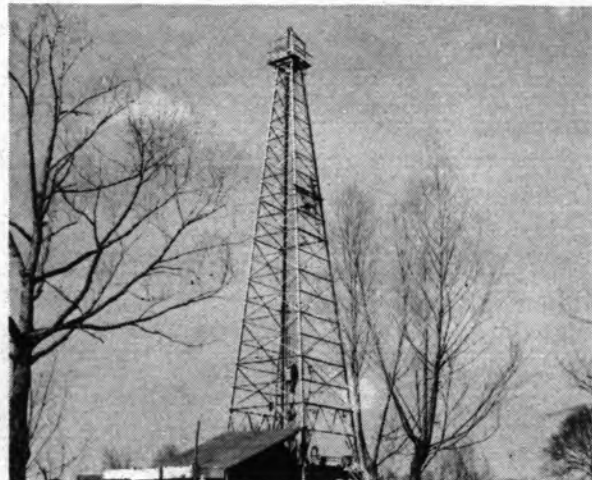
Most trees drop leaves; live oaks keep their leaves.



The weather can be mild, as often it is, but with a quick turnabout, it sometimes becomes quite cruel. Late fall and winter crops are always in peril down South. Entire orange groves have been crippled by icy blasts, and sugar cane growers spend the November days in fear of the cold snaps that can grip the stalks and make the sweet juice turn sour.

Southerners describe the cold of their humid winter as a "wet cold." It seems to hang heavy and brings great discomfort as it penetrates the southerners' inadequate winter clothes and

Grey skies and bare branches.



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Clapboard

their thinly insulated suffering, or poor folks who live in clapboard shacks.

We Divine V pathize with the do not mean winter in our hardships on dampen our spirit to the S ing season with But we know the even at its bleak to the winters

These are Divine



Send your contribution

WINTER



Clapboard houses are cold.

their thinly insulated homes. The keenest suffering, of course, is felt by the poor folks who have to huddle in their clapboard shacks in fields and towns.

We Divine Word Missionaries sympathize with these poor people, but we do not mean to complain about the winter in our region. It does bring hardships on our people, and it does dampen our spirits which are accustomed to the South's 8-months growing season with its paradise of green. But we know that the southern winter, even at its bleakest, is tame compared to the winters of the North.

These are Divine Word Missionaries' people in the South.



DOWN SOUTH IN THE

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Southern fireplace in winter.



Clapbo



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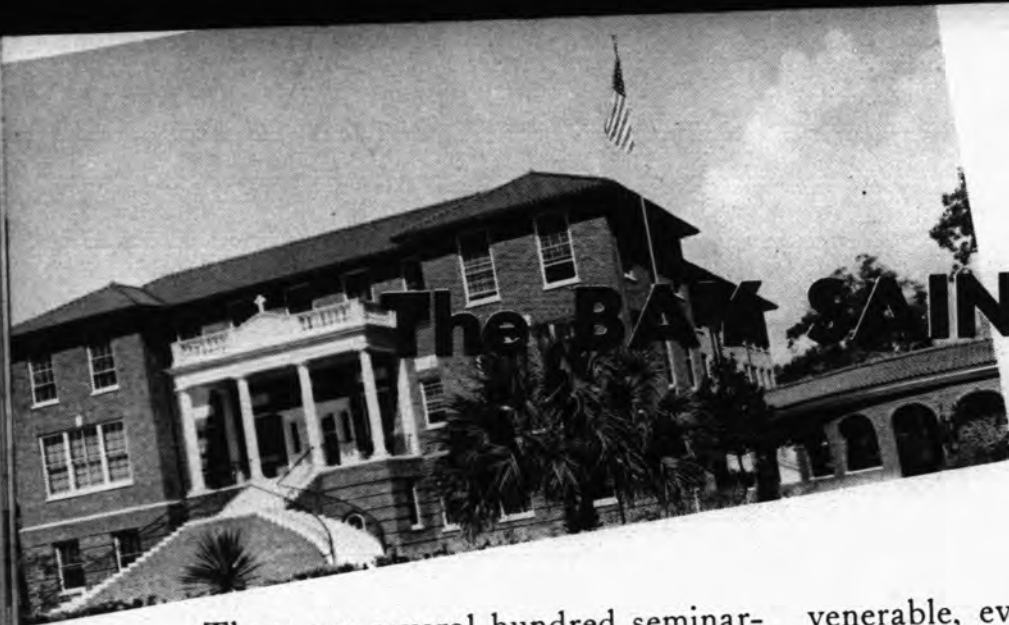
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The BAY SAINT LOUIS SEMINARY

There are several hundred seminaries and houses of study in America wherein this country's priests and missionaries are trained. Every one of them, perhaps, has its own claim to uniqueness. Some of them, large and

venerable, even make a claim for renown. There is one among the several hundred seminaries which, we Divine Word Missionaries are convinced, can make the latter claim despite its youth and relatively small size. That is our Divine Word Seminary of St. August-

(Continued on Page 14)

Bishop Sheen with seminary's first ordained priest at their silver anniversary

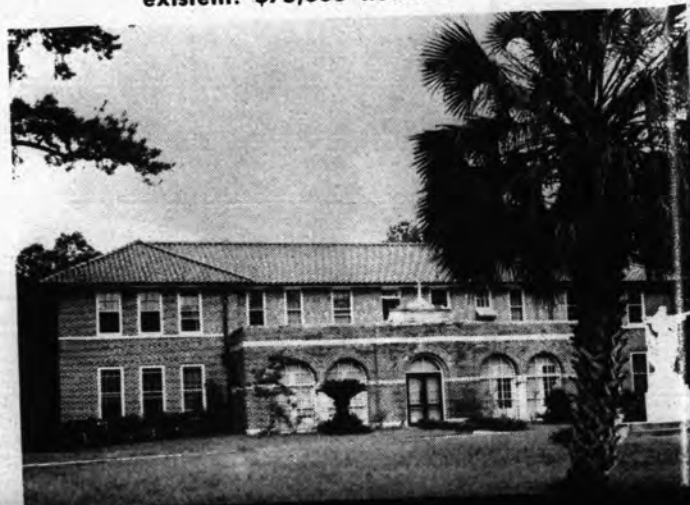


Members of class to be ordained this year. Seminary has long accepted candidates of any race.



Seminary's main chapel. All told there are four chapels on its grounds. This is the largest.

Building to house major seminarians has long been overcrowded but funds to expand are nonexistent. \$75,000 needed.



Your donation, is added to a The Scholarship ing and support We have open honor of the Give in honor saint or devotion pictured here, be applied for is your favor —Divine

Give in Honor



Dear Father I wish career. Please my favorite Bay Saint My Name City _____

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Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite.

—Divine Word Missionaries

Give in Honor of a Favorite Saint



(cut on this line)

Dear Father:

I wish to offer my prayers and support for the training of worthy young men for the missionary career. Please accept my donation of \$_____ in honor of _____ my favorite saint (devotion) for a Scholarship in your seminary at: (check) ☐ Arlington, California: Bay Saint Louis, Mississippi. ☐

My Name _____ Address _____
City _____ Zone _____ State _____

Send your donations to: REV. FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI



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Dear Father:

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Help Support A Future Priest

Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite.

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Zone _____

State _____

Send your donations to: REV. FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

THE BAY SAINT LOUIS SEMINARY (continued)



Brothers do much to support the seminary. When not assigned to foreign missions, Divine Word Brothers are in great demand at the seminaries of their Order.



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It is the seminary which has given the present-day impetus to our country's interest in more American Negro priests.

The accompanying photos let us give to our readers an infrequent review of the seminary whose early work and present strides have drawn wide attention from bishops, priests, and lay people. The Divine Word Seminary at Bay Saint Louis, Mississippi is widely known for its close association with the numerical growth of U.S. Negro priests, a growth which has lately begun to gladden the heart of Catholic America.

Though our seminary's close ties with this country's Negro priests is widely known, the completely interracial character of its membership is less widely known. St. Augustine Seminary has long ceased to train only Negro candidates. Any candidate for

(Continued on Page 19)

Southern youth who hope to enter the Divine Word Missionary Order are prepared in the seminary's high school department. A busy interracial faculty of 12 clerics and one layman is supervised by the seminary's rector.

CATHOLIC NEGRO BISHOPS*

(as of November 1, 1960)

Compiled by Rev. Carlos A. Lewis, S.V.D.
at Divine Word Seminary, Bay Saint Louis, Mississippi



LAURIAN CARDINAL RUGAMBWA; BISHOP OF BUKOBA, TANGANYIKA

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1. Laurian Cardinal Rugambwa; Bishop of Bukoba, Tanganyika (1952).

II. ARCHBISHOPS (Residential) (5)

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2. John K. Amissah; Cape Coast, Ghana (1957).
3. Bernard Yago; Abidjan, Ivory Coast (1960)
4. Paul Zoungrana, W.F.; Ouagadougou, Republic of Volta (1960).
5. Mark Mihayo; Tabora, Tanganyika (1960).

III. BISHOPS (Residential) (18)

1. Joseph Kiwanuka, W.F.; Masaka, Uganda (1939).
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Four African prelates examine a bishop's ring prior to their consecration by Pope John XXIII which took place at St. Peter's Basilica in Rome on May 8, 1960. They are, left to right: Bishop Poreku Dery, Archbishop Paul Zoungrana, W.F.; Bishop Joseph Kilisara, C.S.Sp., and Archbishop Bernard Yago. A fifth African prelate not in photo, Bishop Busimba, was also consecrated by the Pope in the same ceremony.



IV. BISHOPS

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IV. BISHOPS (Titular) (11)

a. Ordinaries (2)

1. Haile Mariam Cahsai, Exarch Apostolic of Ethiopia; (Addis Ababa) (1951).
2. Asrate M. Jemurru, Exarch Apostolic of Eritrea; (Asmara) (1958).

b. Auxiliaries (8)

1. Remy Augustin, S.M.M.; Archdiocese of Port-au-Prince, Haiti (1953).
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3. Paul Etoga; Archdiocese of Yaoundé, Cameroun (1955).
4. Elias Mchonde; Archdiocese of Dar-es-Salaam, Tanganyika (1956).
5. Pierre Kimbondi; Diocese of Kisantu, The Congo (1956).
6. John C. Anyogu; Archdiocese of Onitsha, Nigeria (1957).
7. John K. Amuzu Aggey; Archdiocese of Lagos, Nigeria (1957).
8. Renatus B. Lwamosa; Diocese of Mwanza, Tanganyika (1960).

c. Retired (1)

1. Ghebre-Jesus Jacob, former Exarch Apostolic of Eritrea, now in Rome (1951).

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1. His Eminence, Cardinal Rugambwa, was raised to the cardinalate on March 28, 1960 by Pope John XXIII.
2. All five Archbishops were named by Pope John.
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Pope John with prelates consecrated on May 8, 1960.



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Most Rev. Mark Mihayo

The SIXTH LOCAL ARCHBISHOP for AFRICA

On July 25, 1960, Pope John XXIII nominated Father Mark Mihayo, a local priest of Tanganyika, to the Archbishopric of Tabora in the same East African country.

The consecration took place at Tabora on September 18 and the consecrating prelate was His Eminence, Laurian Cardinal Rugambwa, first Negro member of the College of Cardinals, who heads the diocese of Bukoba in Tanganyika. Witnessing the ceremonies was Dr. Julius K. Nyerere, a Catholic and first Chief Minister of Tanganyika.

The new prelate, born in 1907, in Ullungwa, Tanganyika, was baptized at the age of seventeen. (Both of his parents were pagans who were baptized before they died.)

Young Mihayo pursued his minor seminary course at Itaga and the major seminary course (philosophy and theology) at Kipalapala (both places being in Tanganyika). Father Mark

was ordained a priest on August 8, 1940. Up to the time of his appointment as Archbishop he served at various times as curate, professor in the minor seminary, parish priest, dean of the Tabora Deanery, and consultor of the Archdiocesan Council. During the Holy Year of 1950 he went in a pilgrimage to Rome to represent the Archdiocese of Tabora.

Archbishop Mihayo is one of six local African priests named to Archdioceses in Africa within the last twelve months. The new prelate chose as his motto: *Deus Adiutor Meus* (God, My Helper).

The Archdiocese of Tabora has a population of about 500,000 souls, of whom 31,000 are Catholics and 11,000 others under instruction to embrace the Faith. Serving in the diocese are 34 African priests, 42 European priests, 60 African Sisters and 28 European Sisters. Junior seminarians number 190, while senior seminarians number 13. The White Fathers and the White Sisters are the missionary orders to which great credit is due for the missionary strides made in the Tabora Archdiocese.

Bishop Michael Ntuyahaga

Bishop Joseph Nkongolo

Bishop Anthony Nwedo, C.S.Sp.



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THE BAY SAINT LOUIS SEMINARY

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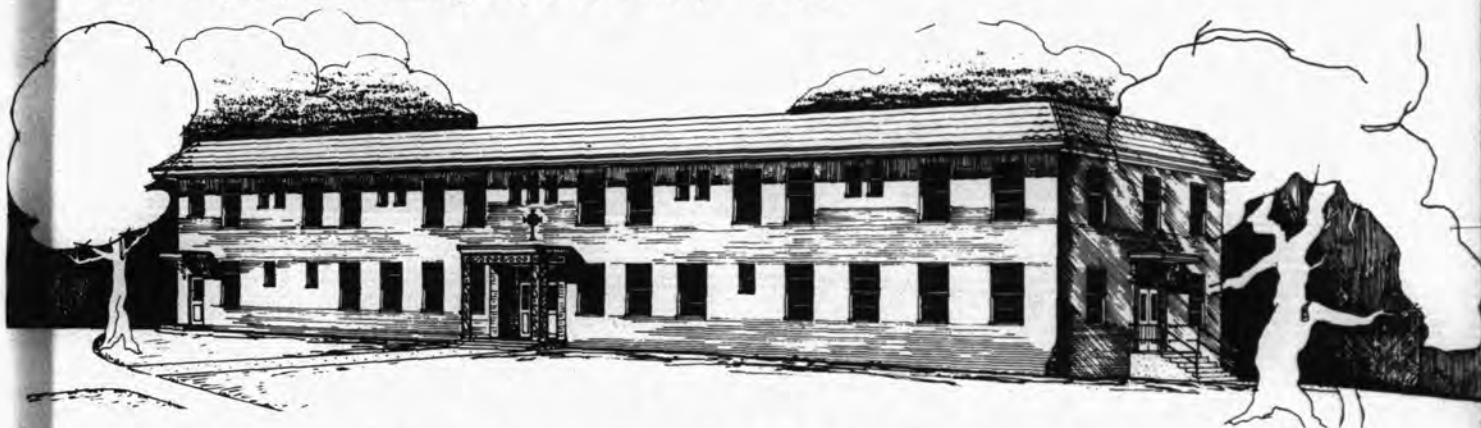
the Divine Word Missionary Order may study at the Bay Saint Louis seminary, no matter what his national or racial origin. Likewise, Negro candidates for the Order may, and do, study at any of the Order's many seminaries scattered around the world. The Bay Saint Louis seminary has a membership representing three races and seven nationalities (Panama, Austria, Ireland, Germany, British Honduras, Mexico, U.S.).

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PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

... by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Main Altar	\$2,000 (given)
Stations of Cross (14) (now 4)	\$25 each
Pews (12)	\$50 each
Communion Rail	\$250
Vestment Case	\$300
Statues (2) (now 1)	\$250 each
Sedilia (bench)	\$100
Holy water basin (marble)	\$65 (given)

IN THE CORRIDORS

Drinking fountains (2)	\$250 each
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IN THE LIBRARY

Stacks (10)	\$250 each
Tables (4)	\$100 each
Chairs (24)	\$12 each

IN THE RECREATION ROOM

Tables (2)	\$75 each
Lounge chairs (10)	\$25 each

IN THE PRIESTS' ROOMS

Beds (24)	\$75 each
Crucifixes (24) (now 22)	\$5 each



Most Rev. Mark Mihayo

The SIXTH LOCAL ARCHBISHOP for AFRICA

On July 25, 1960, Pope John XXIII nominated Father Mark Mihayo, a local priest of Tanganyika, to the Archbishopric of Tabora in the same East African country.

The consecration took place at Tabora on September 18 and the consecrating prelate was His Eminence, Laurian Cardinal Rugambwa, first Negro member of the College of Cardinals, who heads the diocese of Bukoba in Tanganyika. Witnessing the ceremonies was Dr. Julius K. Nyerere, a Catholic and first Chief Minister of Tanganyika.

The new prelate, born in 1907, in Ullungwa, Tanganyika, was baptized at the age of seventeen. (Both of his parents were pagans who were baptized before they died.)

Young Mihayo pursued his minor seminary course at Itaga and the major seminary course (philosophy and theology) at Kipalapala (both places being in Tanganyika). Father Mark

was ordained a priest on August 8, 1940. Up to the time of his appointment as Archbishop he served at various times as curate, professor in the minor seminary, parish priest, dean of the Tabora Deanery, and consultor of the Archdiocesan Council. During the Holy Year of 1950 he went in a pilgrimage to Rome to represent the Archdiocese of Tabora.

Archbishop Mihayo is one of six local African priests named to Archdioceses in Africa within the last twelve months. The new prelate chose as his motto: *Deus Adiutor Meus* (God, My Helper).

The Archdiocese of Tabora has a population of about 500,000 souls, of whom 31,000 are Catholics and 11,000 others under instruction to embrace the Faith. Serving in the diocese are 34 African priests, 42 European priests, 60 African Sisters and 28 European Sisters. Junior seminarians number 190, while senior seminarians number 13. The White Fathers and the White Sisters are the missionary orders to which great credit is due for the missionary strides made in the Tabora Archdiocese.

Bishop Michael Ntuyahaga

Bishop Joseph Nkongolo

Bishop Anthony Nwedo, C.S.S.



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THE BAY SAINT LOUIS SEMINARY

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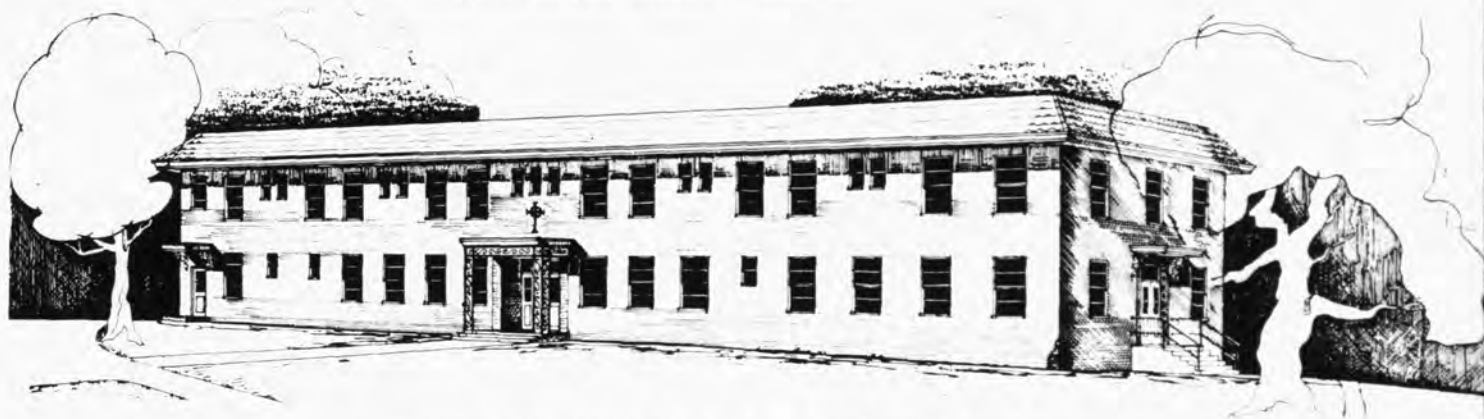
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ALONG THE DIVINE WORD MISSION

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

MARCHING THROUGH DIXIE

Photos of Divine Word Missions presented here take the viewer on a trip across the face of the South . . . On the Gulf Coast, in Bay Saint Louis, Mississippi, Father John W. Bowman, S.V.D. dedicates a shrine to Mary at



Father Bowman in Mississippi.

St. Rose de Lima Mission while adults and children look on . . . Miles to the west, and beyond the Mississippi River in Louisiana, a Divine Word Missionary, Father Frank Ecimovich, S.V.D. dedicates a new school at Belle Chasse. The new school was won only after the priest had waded through an interminable flow of difficulties. The edifice give a faint glimmer of a promise that on some distant day Catholic teaching may reach all of God's children in the Louisiana lowlands . . . Not far from the new school, dismal slave quarters stand in ancient array, squalid evidence of an ugly order that has not completely passed away from the South. With help from our readers, we Divine Word Mission-

by THOMAS POTTS, S.V.D.



School at Belle Chasse.



Old quarters for slaves in Louisiana.

aries hope to lead back to soul's health many Negro people crippled through generations under cruel conditions of slavery . . . Still farther west at Franklin, St. Jude Mission cares for Negroes who live and work in the Louisiana sugar cane fields. A new church for these people at Franklin is nearly completed . . . Many miles to the northwest, and approaching the Texas state line, Father Max Williams, S.V.D. conducts two missions for the numerous Catholic Negroes who toil in rice fields around Elton and Basile, Louisiana . . . Still many miles west of him, his fellow Divine Word Missionaries conduct a number of missions among the uniquely mixed population in central Texas. Scenes from two of those missions are shown here. The entire array of photos depict but six of the nearly fifty Divine Word Missions scattered across the South.

Brother Lamb
S.V.D.



Father Oswald, S.V.D.
a meeting at



Holy m



St. Joseph



Assumption

Brother Lambert,
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Brother Stillfried,
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Father Oswald, S.V.D., former pastor, conducts
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Interior, St. John Mission at Luling, Tex.



Holy mass at Franklin, La.



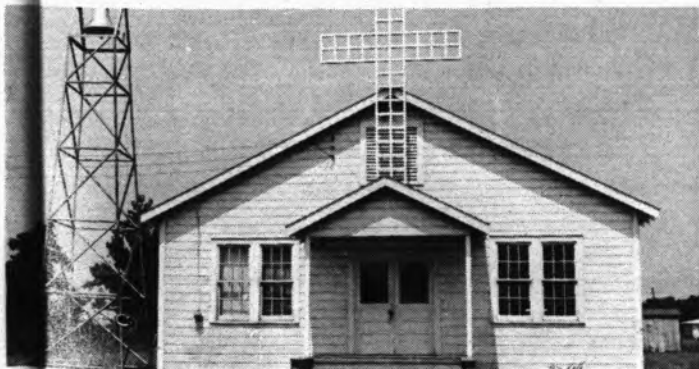
Father Waiches, S.V.D. at Luling, Tex.



St. Joseph Mission at Elton, La.



↓ At St. John Mission in Waco, Tex. ↑



Assumption Mission at Basile, La.



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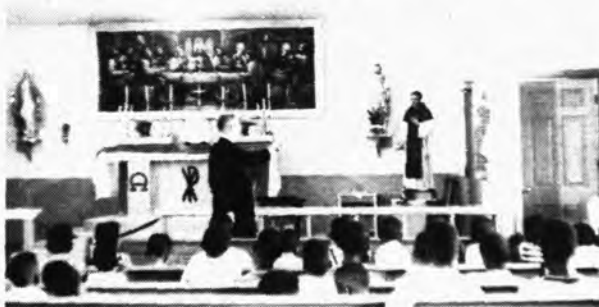
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Procession into St. Bartholomew Church.



Part of the Little Rock parish's congregation.



A Sister Servant of the Holy Ghost directs the parish's high school choir at the mass.

GROWING OLD WITH A FLOURISH

On November 13, 1960 St. Bartholomew Church was crowded with Little Rock's Catholic Negroes who gathered to celebrate their parish's golden anniversary. His Excellency, Bishop Albert Fletcher of Little Rock presided at a solemn mass and Father Robert C. Hunter, S.V.D., head of our southern province, preached. Protestants in the city who attended the Mass did a doubletake on seeing how numerous have become the Catholic Negroes in Little Rock. With a flourish the half-century old parish showed off its growing congregation even while Father Lawrence Friedel, S.V.D., the pastor, was laying plans to add to it yet more converts.

ST. JOSEPH SHOWED HIMSELF

At North Little Rock, Arkansas our missionary, Father Louis Nau, S.V.D., confessed that he has seen St. Joseph in action. Father planned a new Catholic school for North Little Rock's Negro children, but the three needed pieces of property were impossible to obtain and were hopelessly entangled among many owners. But on three separate occasions, after prayers to St. Joseph, negotiations for each piece of property suddenly made unexpected breakthroughs — and each breakthrough developed at a time related to St. Joseph—on his feast, on a Wednesday devoted to him, or in his month of March. On November 13, 1960 Bishop Albert Fletcher dedicated the new St. Augustine Grammar School. Among the statues placed in the handsome and comfortable school, there is one of St. Joseph.

FIGURES AT YOUR FINGER TIPS

Negroes in the U.S.A.	20,000,000
Catholic Negroes in U.S.A.	620,000
Catholic churches attended largely by Negroes	496
Priests assigned	728
Catholic churches open to Negroes	all in U.S.A.



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Bishop
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new school.

The building is blessed.



Attendance at dedication.



Father Nau, the pastor.



Priests Stage Western Round-Up

Ways of the Old West live on at St. Patrick Mission in Oakland, California where our missionaries, Fathers Clement Meyer, S.V.D. and Bruno Drescher, S.V.D., periodically stage big round-ups. But these priests are rounding-up souls. With valuable assistance from the laity, the two missionaries continue to win converts among Oakland's growing Negro population.



Father Drescher baptizes converts.



Students at our semi-
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Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

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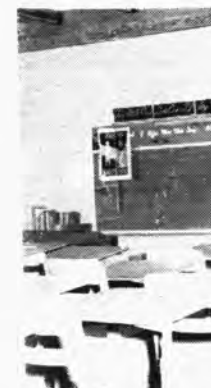
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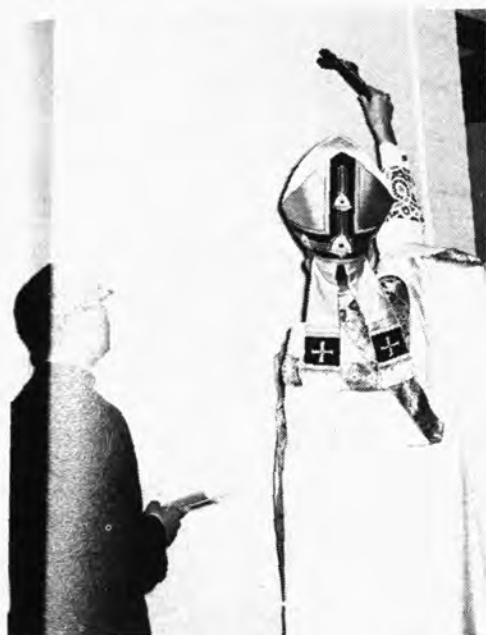
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by Margaret Mary Whitford
Fond du Lac, Wisconsin

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And the organ tones are the voices
Of Angels singing soft and low.

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That hung in the sky that night,
When the shepherds adored their infant
God,
And the earth was filled with light.

Bethlehem is here this day
In the church so small and dim,
And the altar is God's little crib,
Where kneels the Seraphim.

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by Grace Bierly

age 9

Grand Rapids, Mich.

Mary, we need thy help,
Joseph, we need thy care.
O hear us, Mary and Joseph
Pray for us, holy pair.

Mother of the Christ-Child, help us.
Joseph, hear our prayer.
Mary and Joseph, guide us,
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"If you have a picture of St. Anne of the Blessed Mother or of St. Helena I would be grateful if you would send it to me. I am enclosing a few stamps for the missions. I say a prayer or two for the missions, quite often. I want to thank you for the book you sent me not so long ago. May God bless you and keep you."

MARGERY DANNER (Carlsbad, Calif.)

"I have just read for the first time the magazine 'ST. AUGUSTINE'S CATHOLIC MESSENGER' and I like it very much—especially the 'Boys' & Girls' Corner.' . . . Our school is helping the missions by sacrificing money and buying Holy Childhood stamps. I know that your missions are in the south and these are in foreign lands but they are all working

for the same reason — to spread the love of God."

BARBARA VINCENT (Highland Park, Ill.)

"I have just read your MESSENGER and I would like you to get me a Pen-pal. I go to St. James School. And I am in the 5th grade.



Barbara Vincent

Thank you."

ALSO HEARD FROM—Rita Ann Thompson (Lebanon, Ky.); Barbara Leone (Whiting, Ind.); Suzanne Routhier (Derby Line, Vt.) and Agapita Vigil (Ranchos de Taos, N. M.).

I have answered all these young friends of mine by this time. I wish them all God's blessing. I tell them all to keep praying for the missions, and the missionaries who do the work of God for souls. A hearty THANK YOU to all who wrote to me since the last CORNER.

* * *

HOBBY CONTEST

This interesting competition is drawing to a close with this issue of the MESSENGER. You can read about the next big contest after these hobby stories.

by
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Ever since music. I used orchestras pl house. When my own litt records. Now I used to lik Ricky Nelson Mathis, unti teacher play and told us like classical Ellington, I Goodman. I real heavy s to hear a ni times. I hav choirs, too, a hope to hav am older.

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MY MUSIC by Bart Rackly, 15 Kansas City, Missouri

Ever since I was small I used to like music. I used to listen for hours to the orchestras play in a cafe close to our house. When I was ill, my dad got me my own little phonograph and three records. Now I have almost 40 of them. I used to like only popular singers like Ricky Nelson, Nat King Cole, and Johnny Mathis, until our high school music teacher played us some orchestra music and told us what it was about. Now I like classical music like Montovani, Duke Ellington, Errol Garner and Benny Goodman. I don't go too much for the real heavy stuff yet, although I do like to hear a nice soft organ record sometimes. I have several records of great choirs, too, and they are my favorites. I hope to have quite a collection when I am older.

MY HOBBY by Clarice Fitch, age 9 Indianapolis, Indiana

I have a cute little dog named Feather, because she is so nice and fluffy. She is only seven months old. When I first got her she used to snap at me, but now she is real friendly. But whenever she sees my pet cat, Sharpy, then she starts to snap again, but Sharpy is not scared, because she is as big as Feather is. But I think that they are only playing when they bite and hit at each other. I wish I could get them to like my parakeet. His name is Tweety. I just love to hear him sing. This gives you the idea of what my hobby is, it's pets. I just like animals very much, and hope to own a squirrel, a turtle and a snake some day. My mother says that is the day when I will be living by myself. But I won't be by myself because I shall have my pets, all of them.

Well boys, and girls, Bart and Clarice, are the final winners in the fine Hobby Contest that ran for the past year. Starting next month, we begin the YOUNG ARTISTS' CONTEST. The rules are very simple.

1) Drawings must be in ink (blue ink will do, but black ink is preferred), on plain white paper with no lines on the paper.

2) Drawings must be done completely by the boy or girl artist submitting them as entries in the Contest.

Drawings done by some one else may not be submitted.

3) Drawings may be of any subject, people, animals, etc.

4) The age of the young artist must accompany the drawing.

So there you are, boys and girls! A chance to pit your talent against that of all the other young people in the United States and other countries. I already have some drawings for the first group of winners, and I am expecting more. Make sure yours is among them. A prize may be yours for one of the best drawings in this, the YOUNG ARTISTS' CONTEST.

* * *

In the meantime, don't forget to say a little prayer for the missions, and for the missionaries who do the work of God for souls. Or, you can merely make your prayer one for pagans who have yet to hear about the love of God in His Church. Or, you may just pray for those sinners who do not pray for themselves. In any case, you will be doing the apostolic work of helping to save the souls of others. May God bless and keep all of you always. Your good friend,

A. CORNE

Divine Word Seminary of
St. Augustine

Bay Saint Louis, Mississippi

Boys! Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school;
already in high school;
already beyond high school.

Write: DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI

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"If you have a picture of St. Anne of the Blessed Mother or of St. Helena I would be grateful if you would send it to me. I am enclosing a few stamps for the missions. I say a prayer or two for the missions, quite often. I want to thank you for the book you sent me not so long ago. May God bless you and keep you."

MARGERY DANNER (Carlsbad, Calif.)

"I have just read for the first time the magazine 'ST. AUGUSTINE'S CATHOLIC MESSENGER' and I like it very much—especially the 'Boys' & Girls' Corner.' . . . Our school is helping the missions by sacrificing money and buying Holy Childhood stamps. I know that your missions are in the south and these are in foreign lands but they are all working

for the same reason — to spread the love of God."

BARBARA VINCENT (Highland Park, Ill.)

"I have just read your M E S S E N G E R and I would like you to get me a Pen-pal. I go to St. James School. And I am in the 5th grade.



Barbara Vincent

Thank you."

ALSO HEARD FROM—Rita Ann Thompson (Lebanon, Ky.); Barbara Leone (Whiting, Ind.); Suzanne Routhier (Derby Line, Vt.) and Agapita Vigil (Ranchos de Taos, N. M.).

I have answered all these young friends of mine by this time. I wish them all God's blessing. I tell them all to keep praying for the missions, and the missionaries who do the work of God for souls. A hearty THANK YOU to all who wrote to me since the last CORNER.

* * *

HOBBY CONTEST

This interesting competition is drawing to a close with this issue of the MESSENGER. You can read about the next big contest after these hobby stories.

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MY MUSIC
by Bart Rackly, 15
Kansas City, Missouri

Ever since I was small I used to like music. I used to listen for hours to the orchestras play in a cafe close to our house. When I was ill, my dad got me my own little phonograph and three records. Now I have almost 40 of them. I used to like only popular singers like Ricky Nelson, Nat King Cole, and Johnny Mathis, until our high school music teacher played us some orchestra music and told us what it was about. Now I like classical music like Montovani, Duke Ellington, Errol Garner and Benny Goodman. I don't go too much for the real heavy stuff yet, although I do like to hear a nice soft organ record sometimes. I have several records of great choirs, too, and they are my favorites. I hope to have quite a collection when I am older.

MY HOBBY
by Clarice Fitch, age 9
Indianapolis, Indiana

I have a cute little dog named Feather, because she is so nice and fluffy. She is only seven months old. When I first got her she used to snap at me, but now she is real friendly. But whenever she sees my pet cat, Sharpy, then she starts to snap again, but Sharpy is not scared, because she is as big as Feather is. But I think that they are only playing when they bite and hit at each other. I wish I could get them to like my parakeet. His name is Tweety. I just love to hear him sing. This gives you the idea of what my hobby is, it's pets. I just like animals very much, and hope to own a squirrel, a turtle and a snake some day. My mother says that is the day when I will be living by myself. But I won't be by myself because I shall have my pets, all of them.

Well boys, and girls, Bart and Clarice, are the final winners in the fine Hobby Contest that ran for the past year. Starting next month, we begin the **YOUNG ARTISTS' CONTEST**. The rules are very simple.

1) Drawings must be in ink (blue ink will do, but black ink is preferred), on plain white paper with no lines on the paper.

2) Drawings must be done completely by the boy or girl artist submitting them as entries in the Contest.

Drawings done by some one else may not be submitted.

3) Drawings may be of any subject, people, animals, etc.

4) The age of the young artist must accompany the drawing.

So there you are, boys and girls! A chance to pit your talent against that of all the other young people in the United States and other countries. I already have some drawings for the first group of winners, and I am expecting more. Make sure yours is among them. A prize may be yours for one of the best drawings in this, the **YOUNG ARTISTS' CONTEST**.

* * *

In the meantime, don't forget to say a little prayer for the missions, and for the missionaries who do the work of God for souls. Or, you can merely make your prayer one for pagans who have yet to hear about the love of God in His Church. Or, you may just pray for those sinners who do not pray for themselves. In any case, you will be doing the apostolic work of helping to save the souls of others. May God bless and keep all of you always. Your good friend,

A. CORNE

Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi

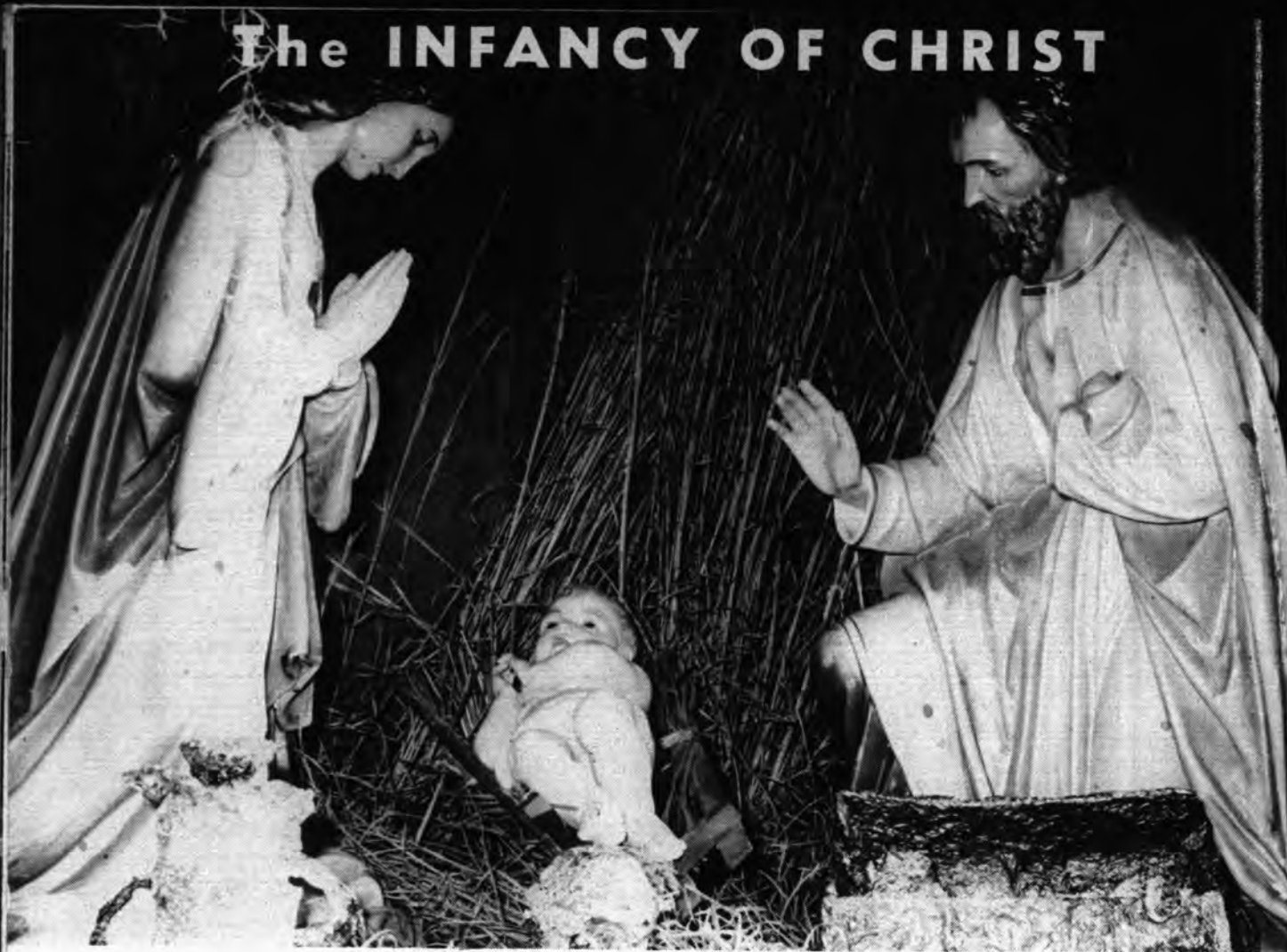
Boys! Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI

The INFANCY OF CHRIST



SPIRITUAL READING

by LAWRENCE SILVER, S.V.D.

We Catholics pay devotion to Christ under many aspects. But in each devotion we adore the same Person. It is just that each devotion looks at Christ in a different way. Each way brings out more clearly than the others some particular virtue, or some particular power, of Christ. It is thus with the devotion to the Infancy of Christ. Let us, then, look at Jesus as an ordinary child so that we may better understand some of His virtues and powers.

To better understand a devotion to Jesus as a child, let us first consider any ordinary child. We need to see what is common to all children, what the ordinary child is and what it does,

The author is a student of theology at the Divine Word Seminary, Bay Saint Louis, Mississippi. He writes about a devotion recommended to Divine Word Missionaries by their founder.

before we can see why a devotion to the Christ Child should exist and how it is of help to us in understanding and loving Him.

What do we usually think of when we think of a child! I suppose we think of someone small and weak. Then we think of one who cannot take care of himself and who is dependent on others. Again we think of one who does not fear anything, but who is easily scared and hurt. We might also think of someone who does not know what he wants other than food and attention, and even if he did know, could not say what he wanted. We may think also of someone who is naive and easily fooled, yet who instinctively knows trustworthy people. There are many other traits we would dwell on if we reflected longer.

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child, meaning He acted like a child. He was an ordinary child, said about Him. So, He was someone to whom He seemed to be that was not everything made flash everything meaning. V man, being be, a child!

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child, meaning that He looked and acted like an ordinary child. Since He was an ordinary child, all that we just said about an ordinary child can be said about Jesus when He was a child. So, He was small and weak, needed someone to care for Him, etc. Here is where He is different. We said He seemed to be an ordinary child, and that was right. He was ordinary in everything except that He was God made flesh. When God becomes man, everything He does takes on a new meaning. Why, then, did He become man, being for a while, as all men must be, a child?

He became weak and small, yet remained God, so that we could better see who God is, and better realize how He loves us. He did it to show how different His strength is from the kinds of strength we know, such as that of strong muscles, or of strong iron, or of strong bank accounts. He wanted to show that real greatness is not in one's body, or in one's possessions, but in one's soul. We say also that, as a child, He was dependent on others yet knew who was to be trusted. This He did to show us how dependent we are on Him, that we could not even be, much less act, without His help. He wanted to show us, in His childhood ability to detect trustworthy persons, that He knows everything, even the deepest secrets of every man's heart. He knows whom He can trust to do His work.

God, then, became a child to show us humility, to show us how dependent we are on Him, and in all, to show how great a love He has for us.

While the devotion to Christ as a child is but one of many ways in which we adore Him, it is by no means an undiversified devotion. There are numerous devotions or titles for the Christ Child. Perhaps we know best the devotion to the Infant of Prague. Briefly, the story of the devotion is this: About 1625 a statue of Christ as an infant was brought from Spain to Prague, the capitol of Bohemia. The statue, though made of wax, was very artistically

wrought, and was very handsomely dressed. A Spanish princess gave it to the Carmelites in Prague because they were very poor. Afterwards, whenever Jesus was invoked as a child by the Carmelites, their prayers were recognizably answered. Devotion to the Child grew in that area, especially among the Carmelites. One monk was especially devoted, as he had been delivered from spiritual difficulties thanks to intercession to the Child. The devotion began to die when the Carmelites had to leave Prague in time of war. Later, the city was captured by forces which did not favor religious statues, and it was thrown out of sight. After many years, the Carmelites returned, the statue was retrieved and the devotion revived. Since then the shrine and the devotion to the Infant of Prague have become world famous.

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Negro Missions

STRONG, HAND-MADE

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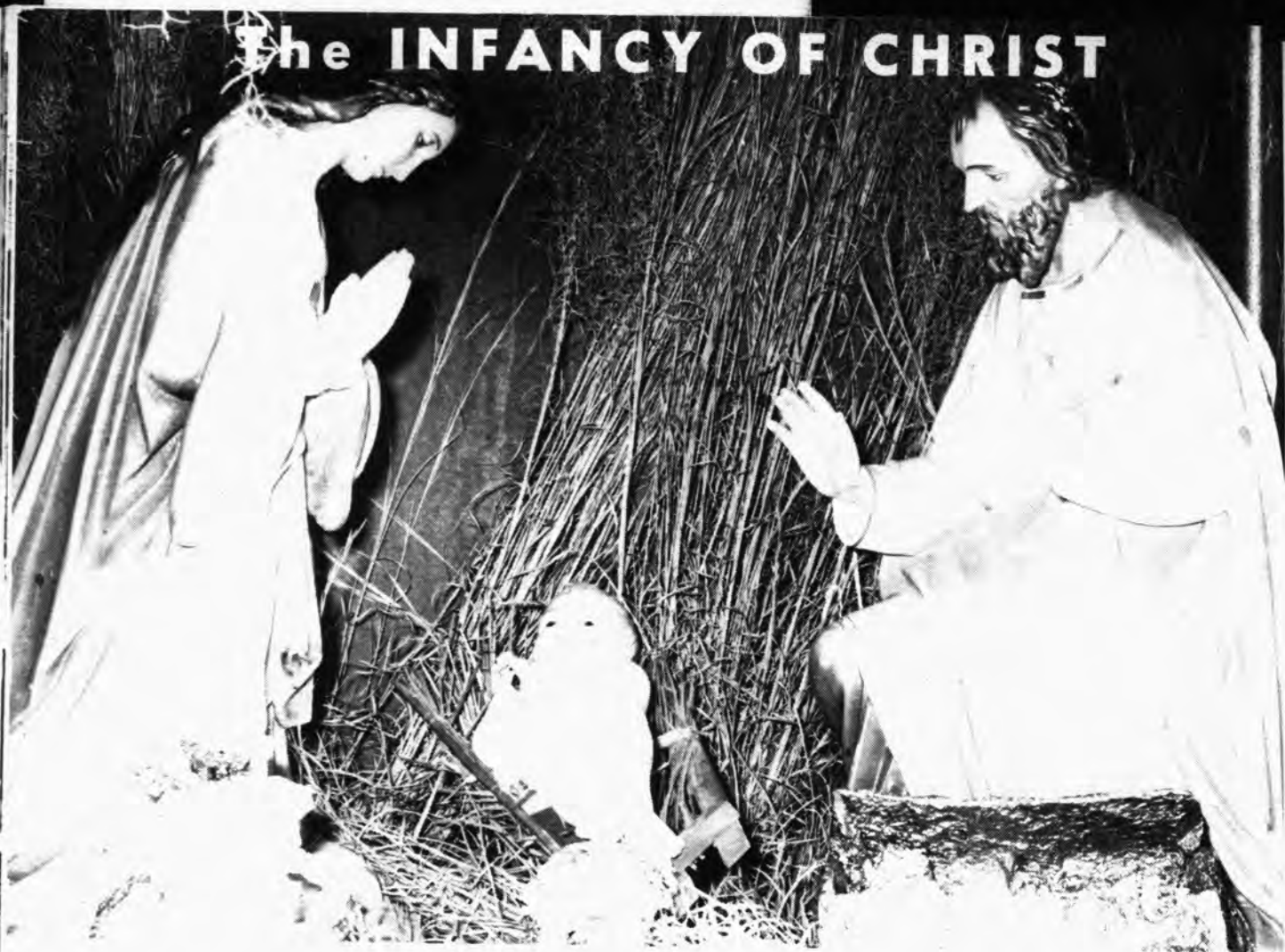
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OUR FOREIGN MIS

THE SITUATION IN LATIN AMERICA

There are 182,000,000 Catholics in Latin America. That is heartening news. But it is very *disheartening* to learn there are only 50,000 priests to care for all those people. Though the priests labor well, they cannot begin to meet the task. Latin America *now* needs 143,000 additional priests, if the people there are to receive priestly care proportional to that received by people in the U.S. In Brazil alone 40,000 additional priests are urgently needed. In June, 1960 Pope John made a universal appeal for volunteers to help Latin America. A Pontifical Commission was created to organize the Papal Volunteers. The U.S. Bishops promised in November, 1960 to pay most of the expense to open a large seminary at Recife in Brazil. It is hoped that the seminary will become a powerhouse of spiritual aid for Latin America.

Richard Cardinal Cushing of Boston founded a missionary society to aid Latin America with priests. Here the Cardinal is pictured with Very Rev. Robert C. Hunter, S.V.D., head of our Southern Province, shortly after the Cardinal had returned from Peru.

Cardinal Cushing of Boston has evidenced deep concern for the continent. His Eminence founded the Missionary Society of St. James the Apostle to supply some priests to South America. From his own Boston Archdiocese he has found recruits who are now at work in Peru and Bolivia. The Cardinal has remarked that Latin Catholics may be visited daily by Communists, but may see a priest only once a month.

Other American prelates have shown eagerness to aid the Latin Catholics. Among them are the Bishops of Louisiana who have given impetus to *South-mission*, a movement which aims to recruit laymen for church work in the South and in Latin America. The situation is grave for Catholicism in Latin America due to a shortage of priests, but it is not yet lost.



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MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) **HIGH MASS**—five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) **TRIDUUM OF MASSES**—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES**—fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

CUT ON THIS LINE

Dear Father: I am sending the following Mass requests to you:

(Kind of Mass?)

(How many?)

(For what intention?)

(Offering?)

Send your Mass intentions to:

FATHER PROVINCIAL, DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

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Missionary Sisters elect New Mother General

This past fall the Sisters Servants of the Holy Ghost (U.S. headquarters at Techny, Illinois) elected a new Mother General when members of the worldwide Order met at Rome. The new Superior of the missionary order is Mother Aloysine Rascop, S.Sp.S.

The Sisters Servants of the Holy Ghost, sometimes popularly called the Blue Sisters, from the color of their habit, are found in missions on all five continents. They have long played a leading part in the U.S. Negro Missions, having entered that work more than half a century ago. The Sisters have assigned hundreds of their members to work in the Negro missions of Arkansas and Mississippi since the early beginning of the work in those two States. Presently, they number 63 Sisters in our U.S. Negro Missions. These Sisters teach slightly more than 2,000 pupils at seven grade schools and in seven high schools. The unselfish work of these Sisters with the Negroes of the South deserves the highest acclaim. In and out of the classrooms, they show tremendous interest for their assigned missions, even to the point of sustained personal deprivations.

We Divine Word Missionaries, with all friends of the Colored Missions,

congratulate the new Mother General Aloysine, who herself labored in the Colored Missions from 1931 to 1934. We promise prayers for her new work at Rome and for her Sisters spread in missions around the world. To the girls and young ladies who aspire to do missionary work anywhere, also in the U.S. Negro Missions, we can recommend the Sisters Servants of the Holy Ghost (Holy Ghost Convent, Techny, Illinois).

PLACE THE COLORED MISSIONS IN YOUR WILL

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
The Divine Word Missionaries.



Deeply interested
in the
U. S. Negro
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A Sister Servant of the Holy Ghost.

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MISSION GIFT AGREEMENT

(ANNUITY)



A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.



6 Benefits of the Mission Gift Agreement

**A SIMPLE, SAFE, SOUND SOLUTION
TO YOUR INVESTMENT PROBLEMS**

1. A Safe Investment
2. A High Rate of Interest
3. A Practical Charity
4. A Missionary Work
5. A Happier Death
6. Eternal Remembrance

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi
Rev. dear Father:

I have \$_____at my disposal that I could put into
your Mission Gift Agreement. I am _____years of age. What rate of
interest would you pay me for this during the remaining years of my
life?

Name _____

Address _____

City _____ Zone _____ State _____

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word
Missionaries, Bay Saint Louis, Mississippi

Among leading Orders in Colored Missions

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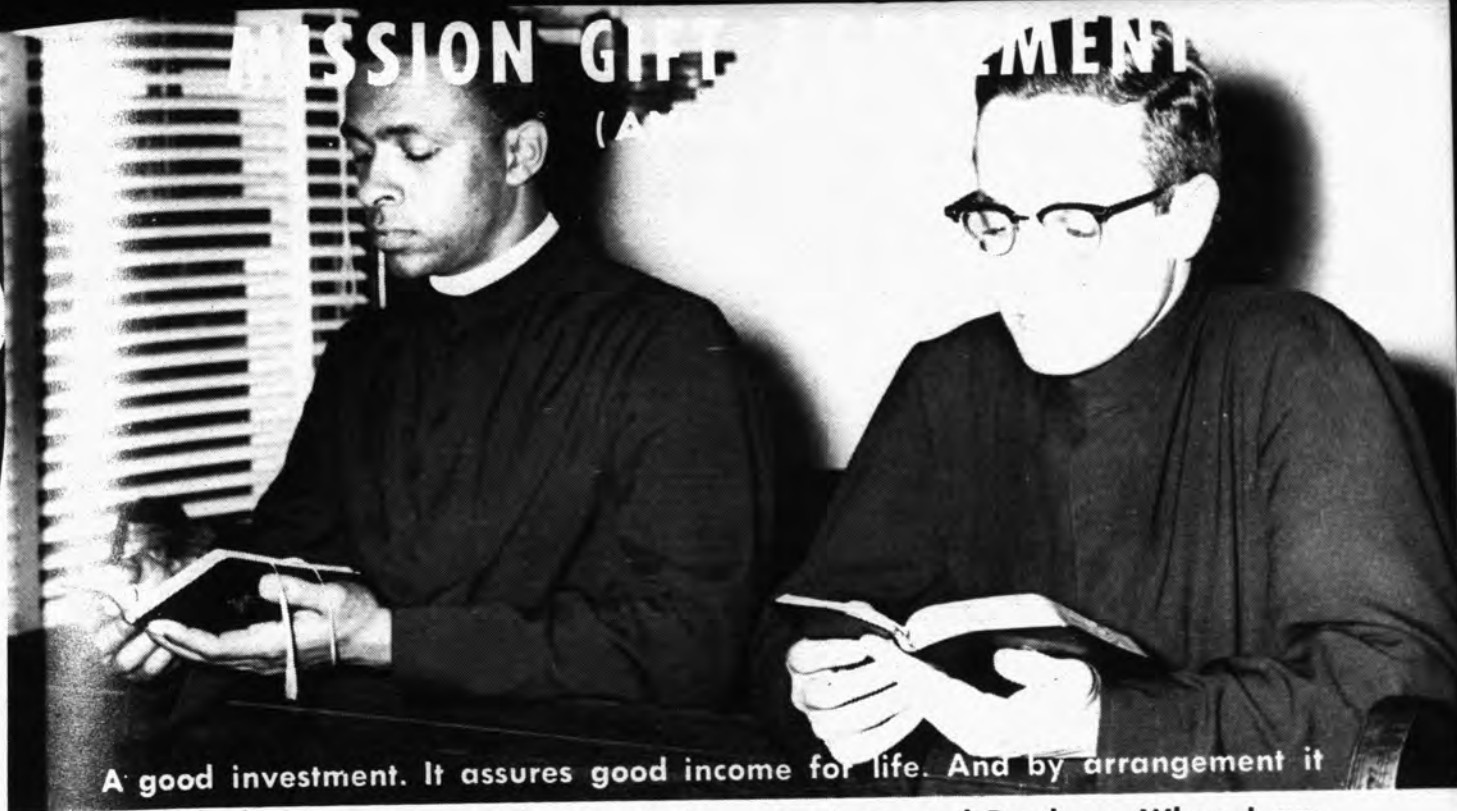
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The Cover: Bishop Albert L. Fletcher, D.D. of Little Rock pictured with some of Arkansas' Catholic Negroes.

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The Message

... from Divine Word Missionaries

DO NOT BE ASHAMED

A priest, veteran in fund raising, tells this one on himself. It was at the outset of his long career that he reported to the church in South Boston where the late Monsignor Mortimer Toomey was pastor. The young priest was to beg a contribution from the Monsignor's congregation for a very worthy cause. He carefully delivered his well-prepared talk and with consummate tact, rare in a young man, delicately "touched" the congregation for a contribution. Mass over, the young man had just proceeded into the sacristy, congratulating himself on his delicate handling of an odious task, when he encountered old Monsignor Toomey whose first and only words were these, "More BOOM in your money talks, young man!"

We sympathize with the young priest. Though some priests seem to shoulder the burden more bravely than others, all priests, we believe, would gladly shun it if they could.

Yet we agree with the wise old Monsignor in advising priests, "More BOOM in your money talks," and do not be ashamed about it. Particularly do we advise this to the priests and lay people who are friends of the U.S. Negro Missions. Do not be ashamed to beg for support. This work is one of the

most commendable in the borders of our land. It is a work that has given tremendous return, percentage-wise, for every dollar put into it. It is a project whose success is visible in the annual addition of more than 10,000 U.S. Negroes to the Catholic Church. Do not be ashamed to beg for the U.S. Negro Apostolate. The past record of this work is too successful and its future too promising to be satisfied with the puny contributions coming your way. Ask for more, ever more! Do not have a false shame in begging, for you are not begging for yourself. The contributions which you ask will go directly into the work. You can assure your helpers of that. (Unlike many well known national charity funds, of whose receipts, it is said, more than 90% go to the thousands of workers and professionals and less than 5% to the work!)

Do not be ashamed to beg for the Negro Missions. Consider how shamelessly many solicit who seek funds for projects far less noble, even for projects that are ignoble! Do not be ashamed to beg for the work. Consider how many people daily spend millions on vacations and other luxuries. You are already asking help from the poor like yourself and getting it. But what of the rich? Their aimless waste of money should be a spur to your begging. More BOOM in your money talks! You are begging for one of the most noble causes in the borders of our land, the U.S. Negro Missions.

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Catholic Negroes in Arkansas

by a DIVINE WORD MISSIONARY

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None of the eleven congregations is large. The average membership is below 200, with a few churches claiming less than 50 members; hence, a single priest serves each church. At three churches the priest in attendance is not even assigned exclusively for those churches.

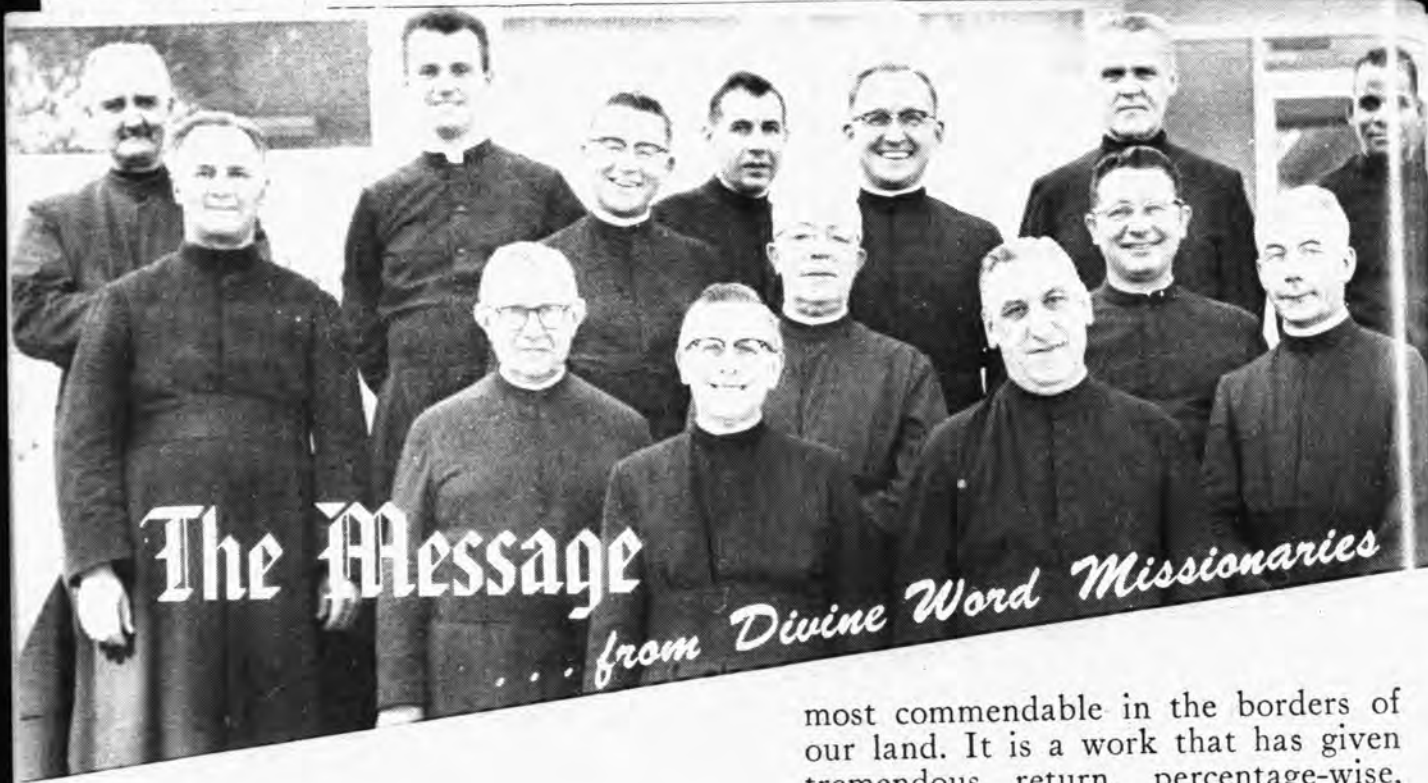
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The MESSENGER asks prayers and aid today for U.S. Negro Missions

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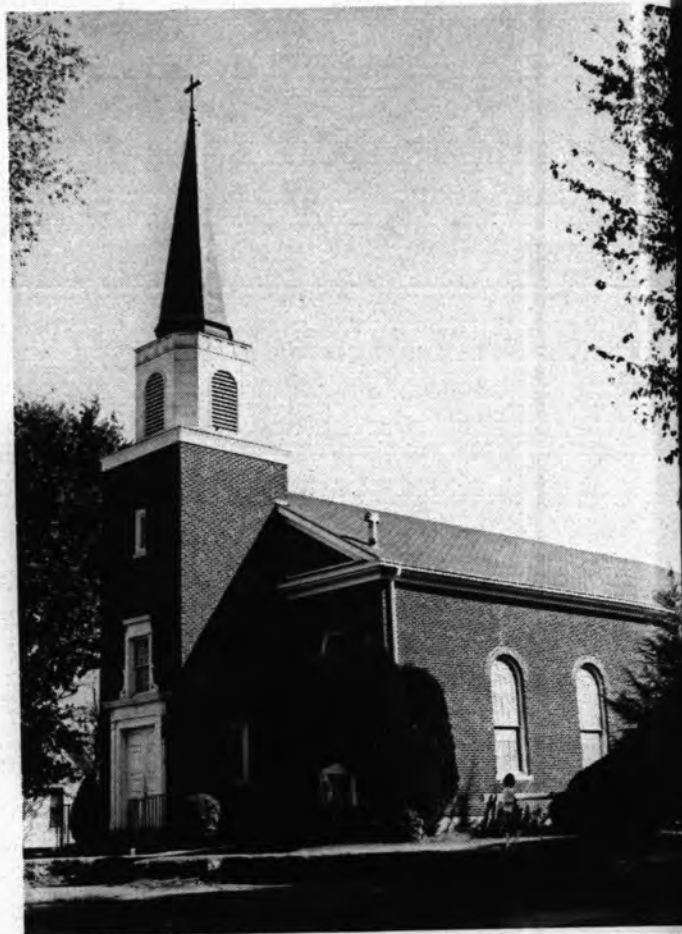


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CATHOLIC NEGROES IN AR



St. John the Baptist Mission at Lake Village has no resident priest.



St. John the Baptist Mission at Fort Smith.



St. Anthony Mission at McGehee.

Arkansas would be even smaller than it is.

A first impression from the foregoing statements is that the Church is ignoring the Negro in Arkansas.

That is far from the truth. The fewness of Catholic Negroes there is due to several factors, for none of which the Church is responsible. 1.) The Catholic Church is numerically weak throughout the state. Only a few communities enjoy a favorable ratio of Catholics among the population, and



School children's Mass at the Fort Smith mission.

Father Joseph Kehrer, missionary, with one group of the mission.



ROES IN ARKANSAS



St. Gabriel Church and School at Hot Springs.



Father Joseph Kehrer, S.V.D., Divine Word Missionary, with one group of converts at St. Peter Mission in Pine Bluff.



Holy Martyrs of Uganda Mission at El Dorado.



At St. Peter School in Pine Bluff.

these are communities of former European settlers who, for various reasons, were forced in on themselves and could make almost no effort to extend their religion in the state. 2.) The Catholic Church received aid and personnel from out-of-state sources only within recent decades and is but slowly becoming more able to seek converts from the native population; meanwhile the Protestant sects have long ago affiliated to themselves most of the Negro people. 3.) The Protestant

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At St. Bartholomew Parish, Divine Word Mission in Little Rock.

Negro ministers, even to this day, are militant to turn the Negroes from the Catholic Church. 4.) The emigration of Arkansas' Negroes has steadily robbed the Church there of her Negro converts. It is estimated that, had the state's Negroes not been emigrating over the past five decades, St. Bartholomew Parish at Little Rock alone would number more than 1,000 members today. That is about the equivalent of the entire state's present total of Catholic Negroes. Instead, that parish's membership is but 250. If the ratio of more than 1,000 for every 250 would have a general value, then Arkansas' Catholic Negroes would now number 5,000 had there been no steady emigration. That hypothetical sum surpasses the present totals of Catholic Negroes in 45 U.S. dioceses.

The emigration of Catholic Negroes out of Arkansas has long caused concern to the Bishops of Little Rock. The fourth and present Bishop is Most Rev. Albert L. Fletcher, D.D. Many

times he has expressed his concern at losing his Catholics; however, he confesses that he readily sees why the Negro emigrates to the North and West, not only out of Arkansas, but out of the South generally. Actually, Arkansas has lost a smaller percentage of its Negro population than have four other southern states. West Virginia's loss, percentage-wise, far surpasses that of Arkansas. West Virginia's loss percentage-wise is at the top of the list of the seven states which have lost sizable segments of their Negro population. The West Virginia loss was 26.5% from 1950 to 1959; while in the same period Mississippi's loss was 14%, Alabama's was 7.1%, South Carolina's was 2.6%. Arkansas' loss was 1.1%. North Carolina's was 0.5%, and Georgia's loss was 0.4%. The Arkansas Negro emigration, then, extended to less than 5,000 Negroes. There is, however, reason to believe that the percentage of *Catholic Negroes* who left Arkansas (and other southern states) in that period is significantly higher, in relation to the Catholic Negroes considered as a group, than, the 1.1% which appears above; perhaps as high as 20% to 25%. No statistical record has been kept, but even a cursory check of parish records seems to indicate a percentage loss as high as 25% for the group under study, the Catholic Negroes of Arkansas. (Some small part of this 25% loss is attributable, of course, to factors other than emigration.) A partial explanation for the seemingly high emigration of Catholic Negroes out of the South has been that the Catholic Faith imparts to a Negro a certain sense of dignity and destiny which spurs him to sharp impatience with the South's indignities and denials of opportunity.

The oldest parish among the eleven Arkansas Catholic Negro missions is St. Peter Parish at Pine Bluff. It was founded in 1894; however, five years earlier the Arkansas Colored Industrial Institute at Pine Bluff had preceded it. The Institute opened under

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Catholic auspices and gained a remark-
able renown. It is now St. Peter School.
The diamond anniversary is due in
1964. At that time a detailed history
of the school will be attempted.

The second oldest of the eleven par-
ishes is St. Bartholomew Parish at
Little Rock. Only recently this parish
observed its golden anniversary.

None of the eleven missions is self-
supporting; yet all but three of them
offer Catholic schooling; but the ma-
jority of the children enrolled are non-
Catholic. The percentage of non-Cath-
olics in the schools varies from 60%
to 90%. Recently, by dint of careful
selection in enrollment, the percentage
of Catholic pupils at St. Augustine
School in North Little Rock and at
St. Peter School in Pine Bluff rose to
48% and 50% respectively. Less than
100 Catholic Negro children are in
the Arkansas public schools. In nu-
merous places in the state, Catholic
schools have enrolled among their
white students those Catholic Negroes
who otherwise had no access to Cath-
olic schooling. It is Bishop Fletcher's
determination to provide Catholic
schooling for every Catholic child in
his Diocese in as far as local circum-
stances permit across a state whose
ruling majority is prejudiced against
both Catholics and Negroes.

Bishop Fletcher's Diocese is a large
one in area, being conterminous with
the state. The Bishop is a native of
Arkansas. Little Rock is his birthplace.
His education was made fully within
the state. Even a brief conversation
with him about the eleven Catholic
Negro congregations reveals the Bish-
op's concern for them. Their slow
growth and consequent financial de-
pendency cause him concern. He skill-
fully manipulates limited funds to sup-
port the eleven and to provide better
school buildings. The new St. Augus-
tine Grammar School in North Little
Rock with its recently acquired prop-
erty is the latest instance of his gen-
erous aid.

The Little Rock Diocese is perhaps
the first in the South, if not in the



Mrs. S. Worthen of St. Augustine Mission
in North Little Rock is active in an apos-
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strumental in the conversion of twelve.

At St. Bartholomew Parish, a Divine Word
Mission in Little Rock. The U. S. Negro
Missions expect as much support as pos-
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outside help is absolutely essential



Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.



At St. Bartholomew Parish, Divine Word Mission in Little Rock.

Negro ministers, even to this day, are militant to turn the Negroes from the Catholic Church. 4.) The emigration of Arkansas' Negroes has steadily robbed the Church there of her Negro converts. It is estimated that, had the state's Negroes not been emigrating over the past five decades, St. Bartholomew Parish at Little Rock alone would number more than 1,000 members today. That is about the equivalent of the entire state's present total of Catholic Negroes. Instead, that parish's membership is but 250. If the ratio of more than 1,000 for every 250 would have a general value, then Arkansas' Catholic Negroes would now number 5,000 had there been no steady emigration. That hypothetical sum surpasses the present totals of Catholic Negroes in 45 U.S. dioceses.

The emigration of Catholic Negroes out of Arkansas has long caused concern to the Bishops of Little Rock. The fourth and present Bishop is Most Rev. Albert L. Fletcher, D.D. Many

CATHOLIC NEGROES IN ARKANSAS

times he has expressed his concern at losing his Catholics; however, he confesses that he readily sees why the Negro emigrates to the North and West, not only out of Arkansas, but out of the South generally. Actually, Arkansas has lost a smaller percentage of its Negro population than have four other southern states. West Virginia's loss, percentage-wise, far surpasses that of Arkansas. West Virginia's loss percentage-wise is at the top of the list of the seven states which have lost sizable segments of their Negro population. The West Virginia loss was 26.5% from 1950 to 1959; while in the same period Mississippi's loss was 14%, Alabama's was 7.1%, South Carolina's was 2.6%. Arkansas' loss was 1.1%. North Carolina's was 0.5%, and Georgia's loss was 0.4%. The Arkansas Negro emigration, then, extended to less than 5,000 Negroes. There is, however, reason to believe that the percentage of *Catholic Negroes* who left Arkansas (and other southern states) in that period is significantly higher, in relation to the Catholic Negroes considered as a group, than, the 1.1% which appears above; perhaps as high as 20% to 25%. No statistical record has been kept, but even a cursory check of parish records seems to indicate a percentage loss as high as 25% for the group under study, the Catholic Negroes of Arkansas. (Some small part of this 25% loss is attributable, of course, to factors other than emigration.) A partial explanation for the seemingly high emigration of Catholic Negroes out of the South has been that the Catholic Faith imparts to a Negro a certain sense of dignity and destiny which spurs him to sharp impatience with the South's indignities and denials of opportunity.

The oldest parish among the eleven Arkansas Catholic Negro missions is St. Peter Parish at Pine Bluff. It was founded in 1894; however, five years earlier the Arkansas Colored Industrial Institute at Pine Bluff had preceded it. The Institute opened under

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Catholic auspices and gained a remarkable renown. It is now St. Peter School. The diamond anniversary is due in 1964. At that time a detailed history of the school will be attempted.

The second oldest of the eleven parishes is St. Bartholomew Parish at Little Rock. Only recently this parish observed its golden anniversary.

None of the eleven missions is self-supporting; yet all but three of them offer Catholic schooling; but the majority of the children enrolled are non-Catholic. The percentage of non-Catholics in the schools varies from 60% to 90%. Recently, by dint of careful selection in enrollment, the percentage of Catholic pupils at St. Augustine School in North Little Rock and at St. Peter School in Pine Bluff rose to 48% and 50% respectively. Less than 100 Catholic Negro children are in the Arkansas public schools. In numerous places in the state, Catholic schools have enrolled among their white students those Catholic Negroes who otherwise had no access to Catholic schooling. It is Bishop Fletcher's determination to provide Catholic schooling for every Catholic child in his Diocese in as far as local circumstances permit across a state whose ruling majority is prejudiced against both Catholics and Negroes.

Bishop Fletcher's Diocese is a large one in area, being conterminous with the state. The Bishop is a native of Arkansas. Little Rock is his birthplace. His education was made fully within the state. Even a brief conversation with him about the eleven Catholic Negro congregations reveals the Bishop's concern for them. Their slow growth and consequent financial dependency cause him concern. He skillfully manipulates limited funds to support the eleven and to provide better school buildings. The new St. Augustine Grammar School in North Little Rock with its recently acquired property is the latest instance of his generous aid.

The Little Rock Diocese is perhaps the first in the South, if not in the



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TOTAL	11	9	1,011	151	31 Sisters; 7 Lay Teachers

N.B.—To the adjacent total of grade school and high school pupils there can be added perhaps a dozen pupils who are enrolled in other schools with white students.

The Message of Lourdes

by JAMES LANGAN, S.V.D.

The nineteenth century saw the dawn of a new intellectual era which cast its rays of glowing light over the whole world and brought enlightenment into every field of science. It brought astounding discoveries in every branch of natural science; it made progress in a material way that man could not even imagine possible before; yet in spite of all this, it was perhaps, man's darkest hour. The men who were endowed by God with such brilliant minds to start this great advance in science, were also the same men using these same gifts of intellect to lead a revolt against God. They granted to reason alone the right to explain everything, they cast out the idea of God and the supernatural as impossible, and declared that matter alone exists. The seeds sown by such men have developed and grown during the last century and a half, and to-day they are evident in the foul blossom of atheistic Communism.

But God does not let such abuses and insults against His own Divine Majesty go unchecked. And, as so often in the past, so now too, He works through the instrumentality of the Virgin Mary, the Mother of God. In her efforts to bring man back to God, and to make them conscious of the supernatural, we would imagine that Our Blessed Mother would raise up brilliant minds to confound the brilliant minds that were leading men away from God; but no, the means she used to remind us of the words of St. Paul, "God has chosen what the world holds foolish, so as to abash the wise, God has chosen what the world holds weak, so as to abash the strong." (1 Cor. 1. 27) The foolish and weak thing which Our Blessed Mother used to

confound the wisdom of wise men was the poor, uneducated, and sickly country girl, Bernadette Soubirous.

The day was Thursday, Feb. 11, 1858. The place was the little town of Lourdes in southern France, her sister and a neighbor were collecting wood near the old rock Grotto of Massabielle, situated just outside the town. The cold water of the river Gave separated the children from the Grotto, but this proved a small obstacle to Bernadette's two companions, they simply took off their shoes and waded through the water. Bernadette, however, was a sickly child and had to think the matter over carefully before following their example. The scene was now set. Bernadette was alone on one side of the river facing the Grotto of Massabielle. Suddenly her attention was attracted to the Grotto by a noise, and what she then saw is best described by Bernadette herself, "I raised my head and looked at the Grotto. I saw a Lady dressed in white. She wore a white dress and a blue sash, and had a yellow rose on each foot, of the same color as the chain of her rosary." Bernadette knelt down and said the rosary, and when she was finished the vision vanished. This was the first episode in the great story of Lourdes. The Lady said nothing to Bernadette, nor did she speak at the second appearance a few days later. It was not until her third visit to the Grotto that the Lady asked Bernadette to come to the Grotto every day for a fortnight.

Up to this she seemed to be just trying to focus the attention of the people on this chosen spot. Now, however, the two weeks of the apparitions were about to begin, and it is interesting to note that the first two visions of this series were devoted completely to Bernadette herself. During these two visions Bernadette was taught a prayer for her own personal use, and was also told three secrets, all of which she brought with her to the grave.

(Continued on Page 62)



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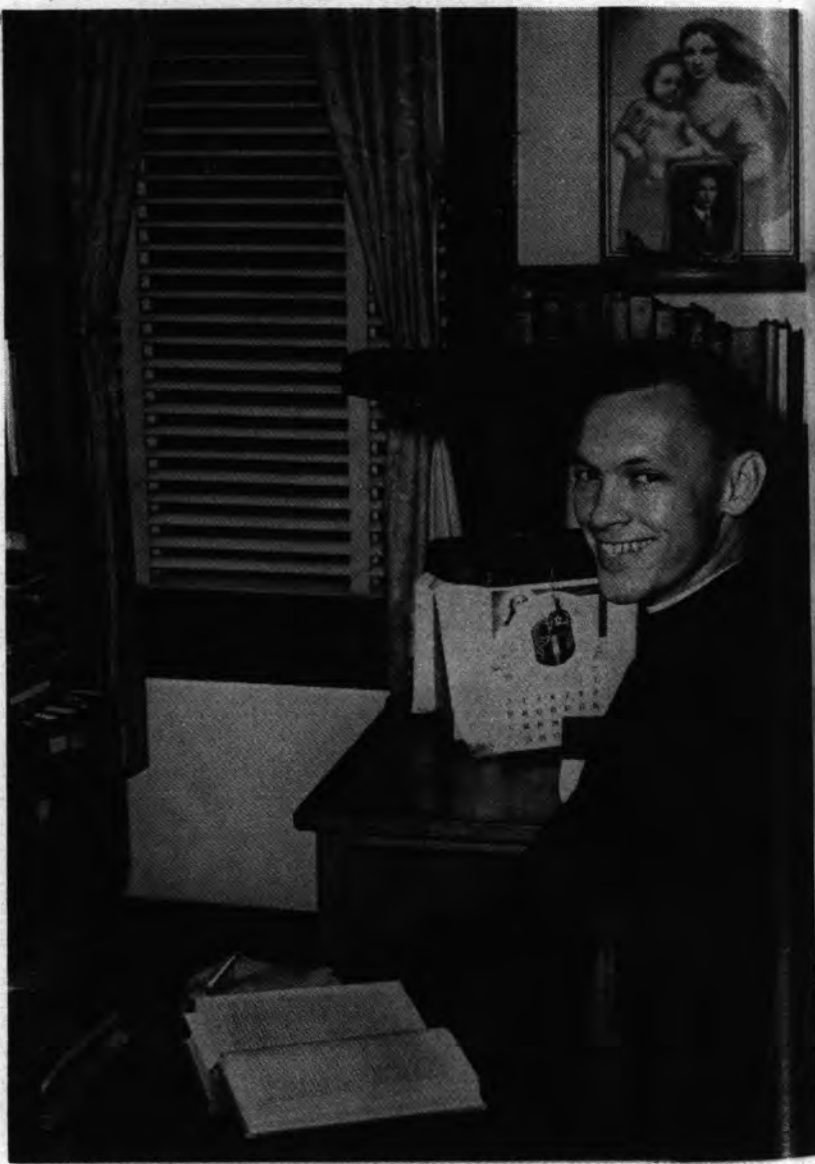
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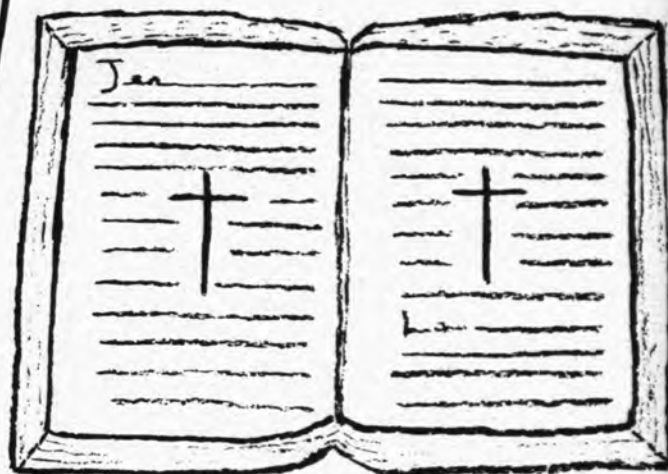
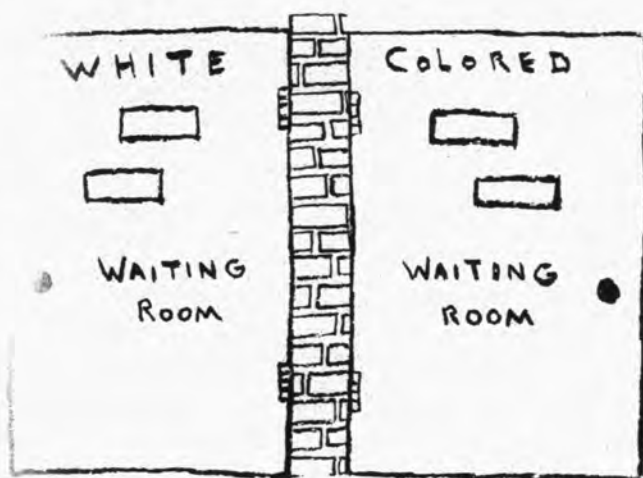
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SEGREGATION and the BIBLE

There is in our country a national and social protest movement generated by the Negro people. This protest movement by the Negro, following the non-violent passivism of Gandhi, seeks basic rights and privileges heretofore denied a large segment of its membership. In an unprecedented and concerted move, through politico and socio-economic pressure, the Negro group would effect for its entirety an equality that militates against monumental antebellum customs and traditions of an equally large opposing segment of the country's population. Considerable unrest has been created.

The moral aspects of this problem are of paramount concern to many. The Negro movement's newest expression developed in a Baptist Church and many of its leaders are ministers who profess to be motivated by Christian principles. However, other religious leaders support the cause of the opposition and some few invoke Sacred Scripture in defense of segregation. Often this defensive device has led to an abuse of the Scriptures.

Condensed from the article by Paul Bernard Smith, student of Theology, Notre Dame Seminary, New Orleans, La. Appeared in the *Notre Damean*, 2901 S. Carrollton, New Orleans; quarterly; \$2.00 year.

Misuse of Bible

The use of Sacred Scripture to support the cause of segregation is ill advised. Those who so use the Scriptures have, in almost every case, pulled from context isolated segments that are so interpreted and presented as to misrepresent the word of God. This misuse of the Holy Bible is worked primarily against the Old Testament, possibly because the message of universal brotherhood is so pronounced in the New Law that the folly of such abuse would be too obvious.

Hagar and Sarah

An example of the segregationist's use of Scripture, and perhaps the classic and most frequently offered text, is found in the book of Genesis, chapter twenty-one, verse nine to twelve:

But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, "... Cast out this slave woman with her son; for the son of the slave woman shall not be heir with my son Isaac." And the thing was very displeasing to Abraham on account of his son. But God said to Abraham, "Be not displeased because of the lad and because of your slave woman; whatever Sarah says to you, do as she tells you, for through Isaac shall your descendant be named."

This text is interpreted as certain indication that God condones segregation since He separates the two sons

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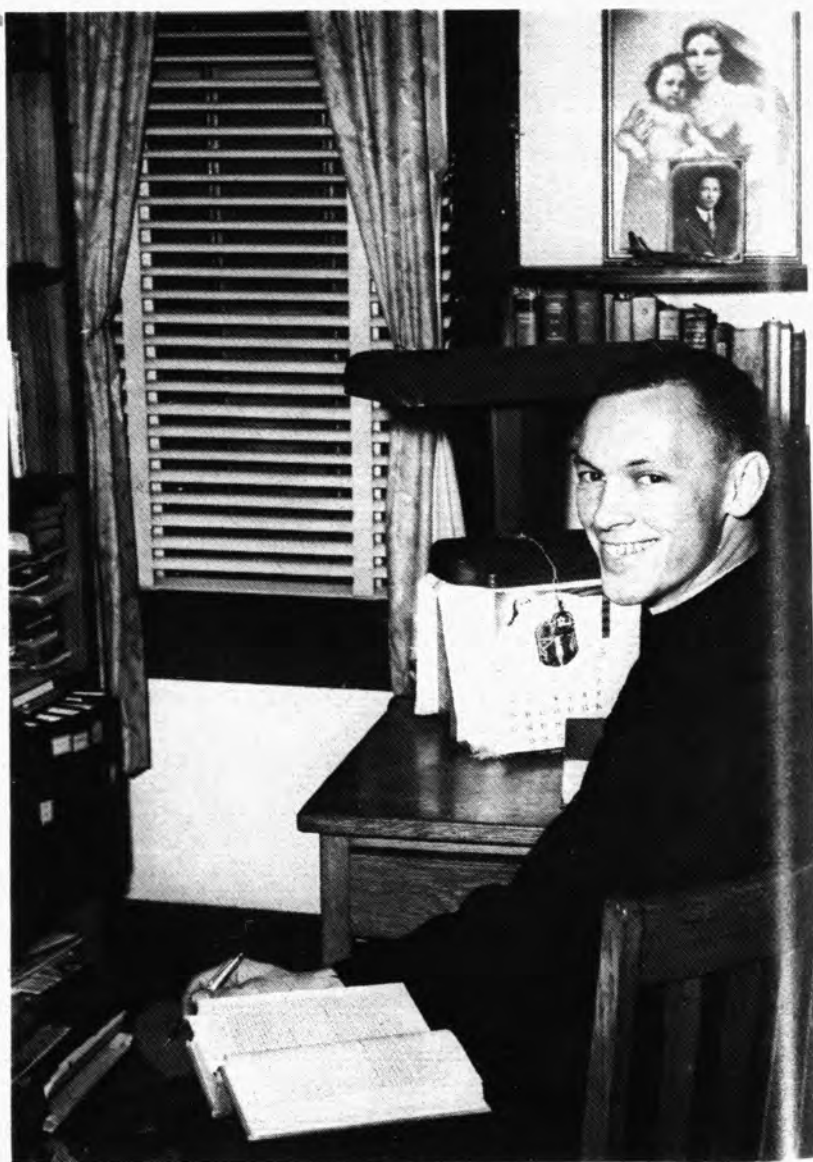


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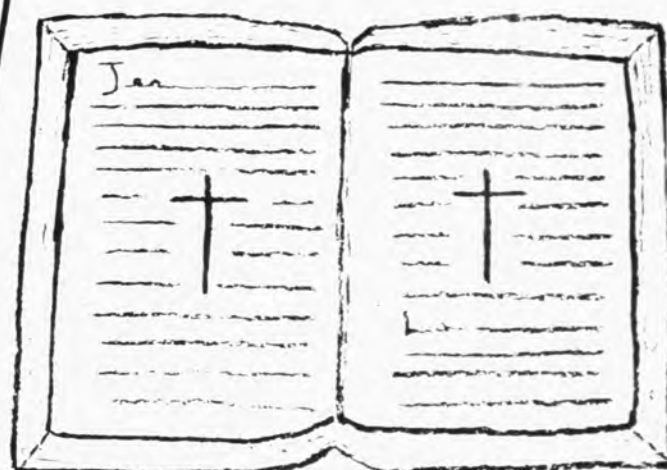
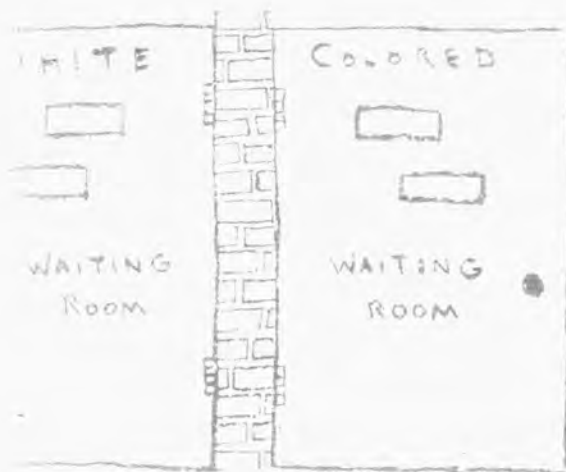
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SEGREGATION

because they are of "different stock". The story of Hagar and Sarah is but one of many Old Testament incidents in which God intervenes in the course of Hebrew history. God continually isolates and segregates from pagan influences His chosen people that they might remain pure and free from the stain of idolatry. That they might also persevere in worshipping the one true God and be the main spring for the Messianic flood of redemption, God segregates His chosen people.

Correct View

The Egyptian, Hagar, and her son, are sent off from Abraham to another and a good life not because they are slaves; for as slaves, they had long been an intimate member of Abraham's household. God commands Abraham to dismiss Hagar and her son that the heritage of the promise might remain unquestionably with the chosen people. However, the chosen people of the New Covenant, who have received the promised inheritance, are the peoples of the world accepting the Lord Jesus and believing in Him. The Old Dispensation has been perfected. The Messiah has come, the promise fulfilled. The chosen of God, the Christian family, are a people no longer segregated but integrated into Christ. St. Paul says to the Christian, you are "... neither Jew nor gentile, there is neither slave nor free—you are all one in Christ Jesus."

In the Epistle to the Galatians, consequently, St. Paul himself does not interpret the Genesis text (quoted above) as a divine sanction upon segregation, but it is for him rather a mystical prefiguring of the two testaments.

Construction Trick

Another Biblical text frequently cited by the segregationist is found in the book of Numbers, chapter thirty-six, with choice excerpts from verses six, nine and ten. The "reconstructed scripture" reads as follows:

This is the law that the tribes
be not mingled one with another but remain so
As they were separated by the Lord.

The text by the inspired hagiographer, however, defines the scope of this instruction. Comparing the above quote with the full message of the Bible one readily sees the distortion. The full text reads:

This is the law promulgated by the Lord
touching the daughters of Salphaad.

The law is for the daughters of Salphaad and is clearly limited to them in the text. Moreover, the "reconstructed scripture" skips verses seven and eight because these give the purpose and reason for the social admonition which is to follow:

(verse 7) lest the possessions of the children
of Israel be mingled from tribe to tribe
(verse 8) that the inheritance may
remain in the families.

Then follows the admonition to remain as the Lord had dispersed them.

To conclude from this passage that God extends this law to all times and all situations when the subjects and the purpose of the law are clearly evinced in the context is neither a scholarly nor a reasonable use of the Scriptures. The use of Sacred Scripture in this wise bespeaks a poor understanding of the inherent character of Scripture. No Churchman of good repute would earnestly indorse this abortive use of Scriptures.

God's Plan

In an effort to give spiritual substance to their views, the segregationists have read into the text an attitude

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ATION and the BIBLE

which is incompatible with the very nature of God. The author of the Bible is omnipotent, possessing all power; is omniscient, having all wisdom; is omnipresent, being everywhere at all times; is eternal, having neither beginning nor end; is infinite, possessing no limitations; is one;—is Father to all men. And this great God did not consider His majesty a thing to be clung to but rather emptied Himself taking the form of a servant, being born in the likeness of men (Phil. 2:7). Yet, the segregationist affirms that this great God, who condescended to unite Himself to man's nothingness, would have men divide and disperse themselves because of a variation in the nothingness that constitutes them!

The so-called proofs that the Bible demands segregation are very much like the obscene literature which perverts and distorts the beauty of God's design for human procreation. The Bible reveals to man God's design for the rebirth of humanity into a oneness with and in Christ. The segregationist, however, quoting the Bible takes God's beautiful plan for spiritual regeneration to that oneness in Christ and finds there not oneness, not brotherhood, not love, but the baseness of brother against brother, Jew against gentile, Cain against Abel.

Boomerang

The unscholarly use to which some have put the foregoing and other passages of the Bible can be worked both ways. Like a two edge sword or a boomerang this careless use can cause injuries to both its victims and its wielder. For example, the integrationist, using Sacred Scripture in the same fallacious manner as the segregationist, may cite the Canticle of Canticles, chapter one, with choice excerpts from verses one, four and five:

Let him kiss me with the kiss of his mouth
... I am black but beautiful
Do not consider me that I am brown, because
the sun hath altered my color.

The integrationist could conversely mirror the Scriptural fallacies of his opponents and offer this "reconstructed scripture" as proof that the bible urges interracial marriage.

St. Paul's View

St. Paul, a man well versed in both testaments and therefore able to see the inter-relation between them, finds in the Scripture only love and union in God . . . Without the love that encompasses the whole Christian family, St. Paul teaches, one is as transitory and useless as sounding brass or a tinkling cymbal.

Catholics

Today, as the bark of Peter (the Church) ferries its family over the sure and chartered course which Paul travelled, the siren sound of brass and cymbal would, with deceptive song, call many from the safety of the deck. But the authority of the Church speaks quite clearly for the Catholic on the matter of Scripture interpretation) in the statements of the Biblical commission, the allocutions of the Popes, and the teachings of the bishops.

Non-Catholics

Those lacking the infallible guidance of the Church do well when they look to Sacred Scripture for the solution to the country's race problems. But this effort must be an honest endeavor, if it would attain success. In the quest for a Christian solution the integrity of man's intent will, in large measure, influence the means he will use and the goal to which they lead him.

"There can never be too much of the best scholarship dedicated to the study of the Bible, but the Bible can only be satisfactorily understood and expounded by those who bring to it not only adequate scholarship but also the standpoint of revelation and the tradition of its meaning. Without this Catholic requirement the most erudite exegesis (Bible study) will often be at fault."—#Catholic Commentary on Holy Scripture, 1953.

SEGREGATION

because they are of "different stock". The story of Hagar and Sarah is but one of many Old Testament incidents in which God intervenes in the course of Hebrew history. God continually isolates and segregates from pagan influences His chosen people that they might remain pure and free from the stain of idolatry. That they might also persevere in worshipping the one true God and be the main spring for the Messianic flood of redemption, God segregates His chosen people.

Correct View

The Egyptian, Hagar, and her son, are sent off from Abraham to another and a good life not because they are slaves; for as slaves, they had long been an intimate member of Abraham's household. God commands Abraham to dismiss Hagar and her son that the heritage of the promise might remain unquestionably with the chosen people. However, the chosen people of the New Covenant, who have received the promised inheritance, are the peoples of the world accepting the Lord Jesus and believing in Him. The Old Dispensation has been perfected. The Messiah has come, the promise fulfilled. The chosen of God, the Christian family, are a people no longer segregated but integrated into Christ. St. Paul says to the Christian, you are "... neither Jew nor gentile, there is neither slave nor free—you are all one in Christ Jesus."

In the Epistle to the Galatians, consequently, St. Paul himself does not interpret the Genesis text (quoted above) as a divine sanction upon segregation, but it is for him rather a mystical prefiguring of the two testaments.

Construction Trick

Another Biblical text frequently cited by the segregationist is found in the book of Numbers, chapter thirty-six, with choice excerpts from verses six, nine and ten. The "reconstructed scripture" reads as follows:

This is the law that the tribes
be not mingled one with another but remain so
As they were separated by the Lord.

The text by the inspired hagiographer, however, defines the scope of this instruction. Comparing the above quote with the full message of the Bible one readily sees the distortion. The full text reads:

This is the law promulgated by the Lord
touching the daughters of Salphaad.

The law is for the daughters of Salphaad and is clearly limited to them in the text. Moreover, the "reconstructed scripture" skips verses seven and eight because these give the purpose and reason for the social admonition which is to follow:

(verse 7) lest the possessions of the children
of Israel be mingled from tribe to tribe
(verse 8) that the inheritance may
remain in the families.

Then follows the admonition to remain as the Lord had dispersed them.

To conclude from this passage that God extends this law to all times and all situations when the subjects and the purpose of the law are clearly evinced in the context is neither a scholarly nor a reasonable use of the Scriptures. The use of Sacred Scripture in this wise bespeaks a poor understanding of the inherent character of Scripture. No Churchman of good repute would earnestly indorse this abortive use of Scriptures.

God's Plan

In an effort to give spiritual substance to their views, the segregationists have read into the text an attitude

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and the BIBLE

which is incompatible with the very nature of God. The author of the Bible is omnipotent, possessing all power; is omniscient, having all wisdom; is omnipresent, being everywhere at all times; is eternal, having neither beginning nor end; is infinite, possessing no limitations; is one;—is Father to all men. And this great God did not consider His majesty a thing to be clung to but rather emptied Himself taking the form of a servant, being born in the likeness of men (Phil. 2:7). Yet, the segregationist affirms that this great God, who condescended to unite Himself to man's nothingness, would have men divide and disperse themselves because of a variation in the nothingness that constitutes them!

The so-called proofs that the Bible demands segregation are very much like the obscene literature which perverts and distorts the beauty of God's design for human procreation. The Bible reveals to man God's design for the rebirth of humanity into a oneness with and in Christ. The segregationist, however, quoting the Bible takes God's beautiful plan for spiritual regeneration to that oneness in Christ and finds there not oneness, not brotherhood, not love, but the baseness of brother against brother, Jew against gentile, Cain against Abel.

Boomerang

The unscholarly use to which some have put the foregoing and other passages of the Bible can be worked both ways. Like a two edge sword or a boomerang this careless use can cause injuries to both its victims and its wielder. For example, the integrationist, using Sacred Scripture in the same fallacious manner as the segregationist, may cite the Canticle of Canticles, chapter one, with choice excerpts from verses one, four and five:

Let him kiss me with the kiss of his mouth
... I am black but beautiful
Do not consider me that I am brown, because
the sun hath altered my color.

The integrationist could conversely mirror the Scriptural fallacies of his opponents and offer this "reconstructed scripture" as proof that the bible urges interracial marriage.

St. Paul's View

St. Paul, a man well versed in both testaments and therefore able to see the inter-relation between them, finds in the Scripture only love and union in God . . . Without the love that encompasses the whole Christian family, St. Paul teaches, one is as transitory and useless as sounding brass or a tinkling cymbal.

Catholics

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CHARACTER STUDY

Divine Word Missionaries down South are at work in Texas, Arkansas, Mississippi and Louisiana. The work in any one of these four states is different from the work in any of the remaining three. The differences are noticeable, though not so easily isolated for identification. They are occasioned by varying characteristics in the Negro people of each state, in their degrees of friendliness or aloofness, in the very tones and accents of their voices, etc. These characteristics and intangibles do differ among our people in the four states, even though the separating distances are not vast.

Perhaps many reasons can be found to account for this. Certainly two of the reasons will be that the religious experiences and previous social condition of the Negro people in each area



◆ Holy Rosary at Lafayette, La.



Father Weng at Maurice, La.



Notre Dame School, St. Martinville, La.



STUDY of DIVINE WORD MISSIONS

have not been the very same. Whatever all the reasons might be, a Divine Word Missionary in Mississippi does not feel as free to probe for prospective converts in that state as he would in Arkansas. His efforts in Mississippi will meet a greater degree of militant resistance. Meanwhile, our missionary in Texas will find his people more friendly and less suspicious than the people in Arkansas, though not necessarily more inclined to receive his teaching. The people in our Louisiana missions maintain the closest relations of all with our missionaries and are the most receptive of his spiritual message, but react with much less vigor than our people in Mississippi or Texas or Arkansas when the missionary urges their temporal or social betterment.

Each people, then, has its own char-

acteristic response which is evidenced in a multitude of ways, some of them almost too subtle to detect. Each characteristic is good in itself and our missionaries learn how to work with it. Hence the slight differences in our work from state to state down South.

Perhaps it would be but expected that the missionaries find the work in Louisiana the most satisfying, since the results are more observable generally. Yet, there are some among our missionaries who prefer to work in Texas. Some prefer Mississippi. Others are all for Arkansas. The *Messenger*, the voice of Divine Word Missionaries down South, remains neutral, or better, universal. It finds equal satisfaction in portraying all our missions. Each in its turn. Right here it portrays views from our busy mission schools in Louisiana.

Our Lady of the Rosary School, Jeanerette, La.



St. Joseph School, Broussard, La.





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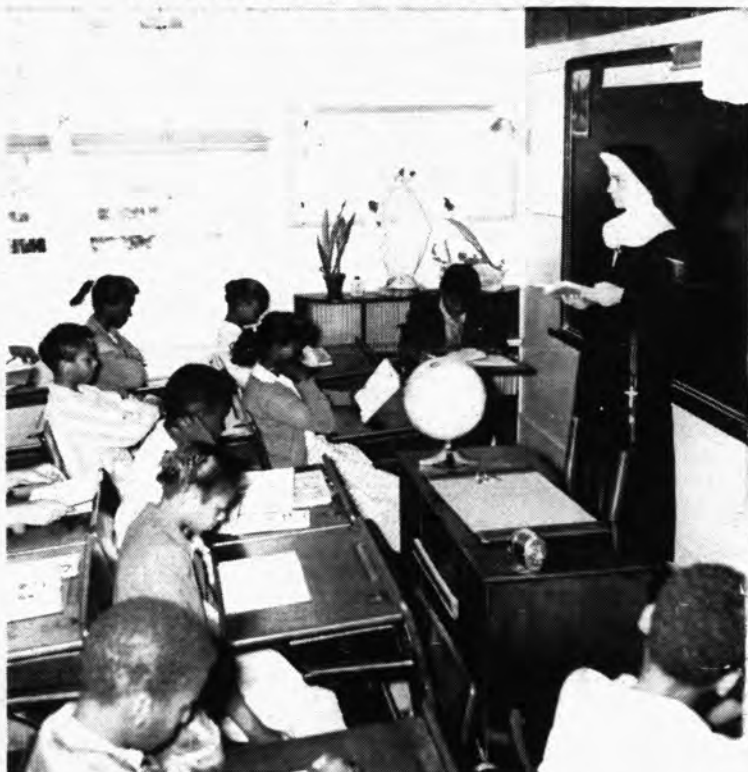


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What Must I Think About the N.A.A.C.P.?

The initials N.A.A.C.P. are very well known across the country. They stand for the *National Association for the Advancement of Colored People*. The purpose of the association is fully proclaimed by its name. Three observations, however, can be made here. By "national" the geographic scope of the association's work is limited practically to the United States, but not entirely. By "advancement" the association claims to envision all that is consistent with full enjoyment of American citizenship. By "colored people" is theoretically meant all people of non-Caucasian stock, though practically is meant only those people of complete or partial Negro ancestry.

The proximate impetus for the beginning of the association came in the summer of 1908; and by coincidence it came from the town of Springfield, Illinois, the home of Abraham Lincoln, Negro emancipator of more than half a century earlier. That summer a savage riot in Springfield saw several scores of Negroes killed or maimed and others chased out of town. A Miss Mary White Ovington was appalled by the public accounts of the tragedy and half a year later, in January, 1909, met in New York City with a Mr. Walling and Dr. Henry Moskowitz, both white, to plan an organization not unlike the old Abolition movement in spirit. In one month, by February 12, 1909, the three had gathered many Whites of liberal minds and the plans took shape. By 1910 these Whites and the Negro liberals of the old Niagara Movement (for Negro betterment) formed what is now known as the N.A.A.C.P. All the first officers were white except W.E.B. Dubois, director

of publicity and research. Today, the leadership includes but a minority of Whites. Among the Negro leaders of the organization are individuals who have been acclaimed among the top leadership talent in the U.S. The N.A.A.C.P.'s vast national membership includes a small percentage of Whites.

The organization's national office is in New York City, but there are branches throughout the country, some of which are very large. The Detroit branch, the largest, has more than 22,000 members. The national office sets the policy for the entire organization; also, it controls the more significant activities of the branches. A 10-issue publication, *The crisis*, began in 1910 and has served well as a house organ and as a journal of opinion.

Though the foregoing elementary facts, and other more significant facts, about the N.A.A.C.P. are well known by but relatively few Americans, still many Americans seem to venture freely their opinions about the organization. So many and varied opinions are heard that a person can easily become confused as to just what is what with the N.A.A.C.P. It is cursed in the North and South, in the East and West, by Negroes and by Whites, even while it is praised in those same locales by other Negroes and Whites. Now, what must I, a Negro priest, on the strength of my own reflection, think about the N.A.A.C.P.?

I reflect that some very serious charges have been leveled at the organization, not once or in isolated instances, but many times and in repeated volleys, and from people in positions of note. Among these charges, perhaps the most serious, and the most often heard, is the general

The author, one of America's 106 Negro priests, is a Divine Word Missionary. He is at work in Mississippi.

charge of Communist control. It is charged that the N.A.A.C.P. is a Communist organization, not to the extent that its members are Communists, but that its leadership is a part of that conspiracy. This has been charged by Negroes and by Whites. In company with the general accusation of Communist control has appeared also the particular charge of fanaticism.

A second charge, whose character is also of a general nature, is that the N.A.A.C.P. does not speak for the Negro people, is not their representative voice, and is but an intruder. This charge is heard at the local level and with it are heard the associated accusations that the organization is a trouble-maker and is imprudent.

These accusations seem to be the ones most often leveled. They are, of course, accompanied by a host of associated minor charges, and sometimes, if not most of the time, are delivered in vehement language.

The N.A.A.C.P. itself denies the charge of Communist control, though it confesses Communism's attempts to infiltrate. These attempts were particularly persistent through the 1930's and into the years immediately after World War II. The organization claims that the Reds' attempts have failed and that they have been firmly repulsed. The national office also claims to firmly reprove in all its branches any form of fanaticism with its resort to undemocratic means.

To the second charge the organization replies that it does not claim to be the sole representative of the Negro people in that people's struggle for civil rights, but it does claim to be a legitimate and a widely recognized representative, if not *the* most widely recognized. It completely disowns the appellation "trouble-maker," though it admits that trouble does accompany its activities. Also, it contests vigorously the accusation that it acts with imprudence or rashness.

Now, pitting the charges against the denials, and reflecting on circumstances

and background information relative to each, I form my own thoughts about the N.A.A.C.P. I make my judgement from the organization's public record, irrespective of what the organization claims in its own defense.

I think it is a 100% American organization, a credit to our country, entirely worthy of the blessings of God and deserving the active cooperation of any man who claims to stand for decency, justice and all Christian teaching. I think the organization has been maligned and misrepresented with deliberate intent by many and with but shallow reflection by others.

Unfortunately, this campaign of misrepresentation has obscured the true image of the N.A.A.C.P. in the minds of many who deserve to know the true image. But any one who claims the ability for logical thought can, with vigilant application, see the vicious fallacy in the charge that the N.A.A.C.P. is under Communist control, in as much as the ultra-watchful Federal Bureau of Investigation does not list it as such, and in as much as the ultra-eager Senator Eastland of Mississippi, head of the Senate's committee investigating un-American activities, can not list it as such. Meanwhile, the organization's public record abundantly evidences its firm policy of totally excluding Communist influence. That public record is available to him who cares to study it. Also, as a Catholic priest, I point out that my Church is unalterably opposed to associating with Communists, much less collaborating with them; yet the Catholic Church closely associates and collaborates with the N.A.A.C.P. Catholics have long been among its top leaders.

As to the charge that the N.A.A.C.P. is fanatic, I reflect again on its public record. I see no fanaticism at all. What I do see is a principled and firm determination; but that is not synonymous with fanaticism! Fanatics are wide-eyed people who demonstrate

(Continued on Page 55)

ALONG THE DIVINE WORD

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

by THOMAS POTTS, S.V.D.

Good and Faithful Bay Saint Louis, Miss.

Divine Word Missionaries twice suffered losses this winter when close behind each other, two people dear to us departed this life. One of them, a priest, was a member of our Order. The other, a layman, was a long-time close associate of our work. Two associations of many years standing were halted with their deaths. They so intimately shared with us the joys and sorrows of our work that we will continue to feel their companionship for a long time.

Father Joseph Kempinski, S.V.D. died of a heart attack at Memphis, Tenn. on December 2, 1960 after 21 years in the Negro Missions of the South. He was a zealous priest whose high regard for the people at Pine Bluff, Arkansas among whom he worked can never be surpassed. Father was born on January 9, 1888 at Ruda in Silesia, Germany (now ceded to Poland). He was ordained on May 29, 1926 at the Divine Word Seminary in Techny, Ill. After 13 years teaching in Divine Word Seminaries up North, he came to our Negro Missions in the South in 1939 and remained with us until his recent death. He was buried at our Divine Word Seminary in Bay Saint Louis, Mississippi. May the sight of the cross above his grave inspire many future missionaries to a dedication akin to that which was his.

Mr. James Gibson died of a heart attack at Los Angeles, Calif. on November 19, 1960. Here was as noble a man as ever walked God's earth. We grieve at his death, for he was more than a friend to us and to our work. He was an inspiration. He labored without measure to push the cause of Christ and he wanted no reward save the chance to work ever harder than



Father Joseph Kempinski, S.V.D. at St. Raphael Mission in Pine Bluff, Arkansas.



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Father M. Williams,
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Diaconate and final two minor orders were conferred at our Bay Saint Louis seminary by Bishop Joseph Brunini, D.D., Auxiliary Bishop of Natchez-Jackson Diocese, on December 17, 1960.



Father Provincial Robert Hunter with our missionaries in the San Francisco area. (l. to r.) Fathers Clement Meyer, S.V.D.; Bruno Drescher, S.V.D.; Lawrence Archey, S.V.D.; Father Hunter; William Stoecke, S.V.D.; Joseph Guetzloe, S.V.D.

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ALONG THE DIVINE WORD MISSION TRAIL



On December 18, 1960 Bishop Brunini conferred about 150 at our St. Rose de Lima Parish in Bay Saint Louis. Photo is of girls only.



At our St. Francis Mission in Yazoo City, Miss., Father Francis Theriault's football Eagles won 2, lost 2, tied 2.



Home on the Range Austin, Texas

On December 1, 1960 Father Joseph Francis, S.V.D. began to make his home at Holy Cross Mission in Austin on the Texas range. This mission is the newest unit in the Divine Word Missions of the South. We have assumed care of it in relief of the Holy Cross Fathers who formerly staffed it. Its founder was Father Francis Weber, C.S.C. of that Order. The records of the new mission show about 400 members. Father Francis was named the *interim* pastor there after acting as administrator at our Immaculate Heart of Mary Parish in Lafayette, La. since September, 1960 while Father Francis Wade, S.V.D., the pastor, recouped his energies at our Bay Saint Louis seminary. Father Wade returned to Lafayette shortly before December 1, 1960.

PLACE THE COLORED MISSIONS IN YOUR WILL

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
The Divine Word Missionaries.

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What Must I Think About the N.A.A.C.P.?

(Continued from Page 51)

reckless antics coupled with viciousness, cursing, and even physical violence—such as was in evidence from the Whites at Little Rock, at New Orleans, in the Baton Rouge legislature, and at other places within recent memory. But I note that it was the *Whites* who carried on thus, not the N.A.A.C.P. members and supporters. I further reflect that a couple of years ago the N.A.A.C.P. promptly removed from office a leader of one of its branches when that leader merely *re-marked* that Negroes ought to meet violence with violence. There is no fanaticism here!

Now about the accusation that the N.A.A.C.P. is an intruder and is not the true representative of the Negro people. This charge comes with unrelenting repetition from the direction of the White Citizens Council which maintains that if the N.A.A.C.P. would get out of the way the races would settle their differences. I think the White Citizens Council is not at all in a position to say who should represent the Negro. Its own public record abundantly evidences that it wants *no one* to represent the Negro. If it can point to some Negroes who actually do disown the N.A.A.C.P.'s leadership, I recall that a man can be forced to disown even his own flesh and blood if he is sufficiently intimidated or deceived. On the contrary, my experience with my people, Catholics and non-Catholics have long ago convinced me that the N.A.A.C.P. is widely accepted as their true representative. They pray for its success and they approve its methods which they rejoice are consistent with Christian teachings. Catholics, especially, ought to appreciate the N.A.A.C.P.'s drive for the Negro's civil rights, for they know that the indignities heaped on the Negro people do not at all square with the doctrine

of the Mystical Body as pronounced by Pope Pius XII. The N.A.A.C.P. is doing the work of God, for it seeks to uplift exploited victims among Christ's Mystical Body.

To say that the N.A.A.C.P. is a trouble-maker is ridiculous. There is trouble in the land alright, but it was made by those who first exploited the Negro and who insist on further humiliating him. If the organization is a trouble-maker, then so was Good Samaritan who bothered to take action for his neighbor!

Imprudence is a dubious accusation, for one man's imprudence is another man's prudence; however, from what I know of the N.A.A.C.P.'s working, the organization seems to be steeped in prudence. Before it makes a move there are conferences and consultations *and prayers* abundant. It is said that certain undertakings of the organization were deliberated for years before a final decision to act was made. That is not imprudence! Imprudence is akin to rashness; but rashness takes no counsel. That prudence may pervade the entire organization, the national office keeps close tab on all the significant activities of its branches. There seems to be even an eagerness among the branches to consult with and to seek the expert advice of the higher leaders. That is not imprudence! Even if the organization might make a move which would seem to me imprudent (and I do not expect that will happen often), I would be slow to call out, Imprudence! for I do not have the overall view of the situation between the races that a nation-wide organization has.

What must I, a Negro priest, think of the N.A.A.C.P.? I think that every American who cares for America's image in the eyes of God and of the world must bless the day the organization was conceived.

ALONG THE DIVINE WORD MISSION TRAIL



On December 18, 1960 Bishop Brunini conferred about 150 at our St. Rose de Lima Parish in Bay Saint Louis. Photo is of girls only.



At our St. Francis Mission in Yazoo City, Miss., Father Francis Theriault's football Eagles won 2, lost 2, tied 2.



Home on the Range Austin, Texas

On December 1, 1960 Father Joseph Francis, S.V.D. began to make his home at Holy Cross Mission in Austin on the Texas range. This mission is the newest unit in the Divine Word Missions of the South. We have assumed care of it in relief of the Holy Cross Fathers who formerly staffed it. Its founder was Father Francis Weber, C.S.C. of that Order. The records of the new mission show about 400 members. Father Francis was named the *interim* pastor there after acting as administrator at our Immaculate Heart of Mary Parish in Lafayette, La. since September, 1960 while Father Francis Wade, S.V.D., the pastor, recouped his energies at our Bay Saint Louis seminary. Father Wade returned to Lafayette shortly before December 1, 1960.

PLACE THE COLORED MISSIONS IN YOUR WILL

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
The Divine Word Missionaries.

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What Must I Think About the N.A.A.C.P.?

(Continued from Page 51)

reckless antics coupled with viciousness, cursing, and even physical violence—such as was in evidence from the Whites at Little Rock, at New Orleans, in the Baton Rouge legislature, and at other places within recent memory. But I note that it was the *Whites* who carried on thus, not the N.A.A.C.P. members and supporters. I further reflect that a couple of years ago the N.A.A.C.P. promptly removed from office a leader of one of its branches when that leader merely *re-marked* that Negroes ought to meet violence with violence. There is no fanaticism here!

Now about the accusation that the N.A.A.C.P. is an intruder and is not the true representative of the Negro people. This charge comes with unrelenting repetition from the direction of the White Citizens Council which maintains that if the N.A.A.C.P. would get out of the way the races would settle their differences. I think the White Citizens Council is not at all in a position to say who should represent the Negro. Its own public record abundantly evidences that it wants *no one* to represent the Negro. If it can point to some Negroes who actually do disown the N.A.A.C.P.'s leadership, I recall that a man can be forced to disown even his own flesh and blood if he is sufficiently intimidated or deceived. On the contrary, my experience with my people, Catholics and non-Catholics have long ago convinced me that the N.A.A.C.P. is widely accepted as their true representative. They pray for its success and they approve its methods which they rejoice are consistent with Christian teachings. Catholics, especially, ought to appreciate the N.A.A.C.P.'s drive for the Negro's civil rights, for they know that the indignities heaped on the Negro people do not at all square with the doctrine

of the Mystical Body as pronounced by Pope Pius XII. The N.A.A.C.P. is doing the work of God, for it seeks to uplift exploited victims among Christ's Mystical Body.

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Boys' and Girls' CORNER

Dear Boys and Girls,

HELLO from A. Corne, one month deep in the new year. I hope all things are going well with you. I mean especially to offer you congratulations, if your mid-year exams were successful, and to offer you my condolences if they did not have the success that you expected.

Things have been hopping in the CORNER since I last wrote. I have received much mail, most of which I have been able to answer. I hope to get to the rest of it in the next few days. New youngsters have asked to be included in our Pen-pal list. A new contest has opened with this month. It is called the YOUNG ARTISTS' CONTEST and it is my happy privilege to present to you the first of these fine young people whose drawings have won prizes.

* * *

YOUNG ARTISTS' CONTEST

Among those youngsters over 12 years of age who have sent in drawings for the contest, the judges picked out the following as the best for this month:

A TREE IN AUTUMN

drawn by Nancy Portier, 12
Houma, Louisiana



The other prize winner among the older children is

THE SWAN

drawn by Barbara Tavenner, 13
Paxton, Illinois



The winners among the youngsters under 12 have quite nice drawings. They are

SARAPIS

drawn by Bill Pelrine, 10
Morton Grove, Illinois



A FOOTBALL PLAYER

drawn by Tommy Smith, 11
Granby, Connecticut



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We have had some great contests in past years, but I think the art contest has always been one of your favorites. If you want to win a prize, make a good careful drawing, and send it in. The rules are very simple.

Drawings must be free hand; don't send in something that you have traced from another picture. Drawings must be completely by you; no one else may do all or part of it for you. Don't use lined paper; pen and black ink on pure white paper is the best. Send in your age with your entry.

So, I'll be waiting to inspect the art that comes in my mail.

A. CORNE'S MAIL BAG

If I were twins, I would still have a good job of keeping up with my mail. So, if I haven't answered you already, I am still going to get to it in the near future. Here are some of the youngsters who have written to the CORNER.

BONNIE EVERETT (Redlands, Calif.) "Thank you very much for the pen-pals. I will try to write all of them. I have been saying prayers for the missions, and thank you very much for the lovely Holy card. Your friend."

LURANNE SIPES (Usk, Wash.) "You probably don't know who I am, but once I wrote my life story, and sent it to your magazine and you published it and sent me a book, 'The Triumph of the Huron Chieftain'. It was a good book!"

CYNTHIA McCLAIN (Greensboro, Ala.) "I am a pupil of the first parochial school in this mission area. I am in the sixth grade and the name of the school is Saint Leo's School. If you have a picture of Saint Leo, would you please send it to me?"

HELENA ZISK (Hazlet, New Jersey) "I am eleven years old . . . I go to Hazlet School in Hazlet, New Jersey. I am in the sixth grade and I love it. I wish we had a full day of school though. We go from 8:00—12:00 . . . I am sending you some canceled stamps and 10 cents for the missions. Would you please, send me a Holy card of these 5 Sts.? St. Robert Bellarmine, St. John Chrysostom or Baptist, St. Catherine of Siena, St. Vincent de Paul, and my patron Saint, St. Helena. Thank you very much . . ."

MARLENE BELLLOT (Cameron, La.) "I am sending a few more cancelled stamps. I have a question to ask. How are these cancelled stamps used to help the mis-

sionaries? I can't see where stamps that are usually thrown away can help. I have just finished reading Joanne Ziemnik's letter, and I agree with her, I'd also like to know whether you are a man or lady. (A. Corne's answer: "Yes!") . . . God bless you and may He reward you for your fine work! A friend always."

KATHY GIFFORD (Brooklyn, N. Y.) "I am 13 years old. I just sent you a drawing for that new contest you are holding. WE get the MESSENGER every month. I especially enjoy the BOYS' AND GIRLS' CORNER . . . I am a freshman in Saint Labert's High School. I would appreciate it if you would send me a holy picture of St. Albert if you have one any information about the Saint. I am enclosing some stamps and money for the missions . . . May God bless you and keep you in His care." **PEN PALS HURRAH!**

Boys and Girls, if you wish a Pen-pal from this part of the CORNER, pick out a name from here, send it to me with a 4¢ stamp and I'll send your name to the youngster you have chosen. The new names for our list are these: Rose Mary Becchell of Kincaid, Ill., Linda Bernard, 10, of Newmarket, New Hampshire; Priscilla Vargas, 17, New Mexico; Kathy Gifford, 13, and Patricia Jachim, 11, of New York; Joyce Long, 11, and Richard Long, 7, of Nome, North Dakota.

Here is your opportunity to make some new friends from among this group that represents many sections of our beautiful country.

So with my mail bag empty, the contest winners presented to our readers, and the new list of Pen-pals offered, that finishes the CORNER for this month.

But there is one thing that I always ask you for—remember the missions and the missionaries in your sacrifices, good works, and especially in your prayers, so that their work for souls may always be blessed by God.

And to that you can add a little prayer for me, too. May God bless and keep each one of you. Your friend,

A. CORNE

Divine Word Seminary of
St. Augustine

Bay Saint Louis, Mississippi

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.



St. Francis, Yazoo City, Miss.



Holy Rosary, Lafayette, La.

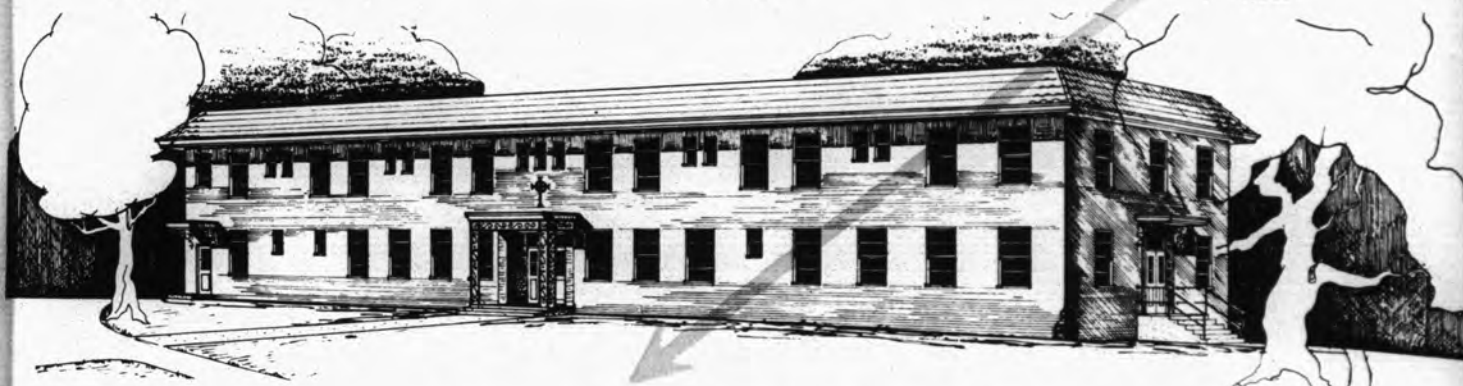
U. S. CATHOLIC HIGH SCHOOLS WITH ALL-NEGRO ATTENDANCE

(Compiled by Divine Word Missionaries from Catholic Directory, 1960.)

List of Catholic high schools having all-Negro attendance, including several such schools (marked with a single asterisk) which accept boarders, and several schools (marked with a double asterisk) whose probable majority of Negro students could not be ascertained. It is to be noted that the listing by no means accounts for all the U.S. Negroes who are in Catholic high schools, for many hundreds throughout the country are enrolled in Catholic schools where they are but a minority among the white students. It is not possible to report their exact number since, of course, the Catholic schools which they attend make no attempt to distinguish or to number them on basis of their race.

STATE	CITY	SCHOOL	STUDENTS
Alabama	Birmingham	Holy Family	145
		Immaculata	169
		Most Pure Heart of Mary	228
		St. Jude	160
		Mother Mary	117
Arkansas	Little Rock	St. Bartholomew	101
		St. Peter	50
Florida	Pensacola	St. Joseph	213
Georgia	Augusta	Immaculate Conception	250
		*St. Benedict the Moor (girls)	12
Illinois	Chicago	Corpus Christi	250
		St. Elizabeth	326
		St. Malachy	90
Kentucky	Owensboro	Blessed Sacrament	7
		Rosary	20
Louisiana	Alexandria	St. James	148
	Bastrop	Our Lady Help of Christians	40
	Baton Rouge	St. Francis Xavier	105
	Covington	Holy Family	36
	Donaldsville	St. Catherine of Siena	143
	Grand Coteau	Christ the King	?
	Houma	St. Lucy	98
	Lafayette	*Holy Rosary (boys and girls board)	303
	Lake Charles	Sacred Heart	114
	Lebeau	Immaculate Conception	62
	Monroe	Little Flower of Jesus	99
	New Orleans	St. Augustine (boys)	620
		*St. Mary (girls)	324
		Xavier Preparatory	703
	Opelousis	Holy Ghost	165
	Reserve	Our Lady of Grace	65
	Shreveport	Notre Dame	275
Maryland	Baltimore	*St. Frances Academy (girls)	190
	Bryantown	St. Mary	86
	Ridge	Cardinal Gibbons Institute	78

Mississippi	Bay Saint Louis	St. Rose de Lima	51
	Biloxi	Our Mother of Sorrows	60
	Camden	Sacred Heart	37
	Canton	Holy Child Jesus	29
	Clarksdale	Immaculate Conception	28
	Greenville	Sacred Heart	90
	Jackson	Holy Ghost	106
	Meridian	St. Joseph	59
	Mound Bayou	St. Gabriel	22
	Natchez	Holy Family	82
	Vicksburg	St. Mary	95
	Walls	Sacred Heart	79
	Yazoo City	St. Francis of Assisi	96
Missouri	St. Louis	**Bl. Sacrament Ninth Grade Center	294
		**St. Alphonsus (girls)	300
		**St. Elizabeth Academy (girls)	485
		**St. Mark	335
North Carolina	New Bern	St. Joseph	?
	Washington	Mother of Mercy	?
Ohio	Cincinnati	**De Porres	103
South Carolina	Charleston	Immaculate Conception	145
	Sumter	St. Jude	40
Tennessee	Memphis	St. Augustine	200
Texas	Beaumont	Blessed Sacrament	105
	Dallas	St. Peter	81
	Houston	St. Nicholas	69
	Port Arthur	Sacred Heart	101
	San Antonio	*St. Peter Claver (boys and girls board)	197
Virginia	Portsmouth	Our Lady of Victory	23
	Rock Castle	*St. Emma Military Academy (boys)	263
		*St. Francis de Sales (girls)	134
Wisconsin	Milwaukee	St. Benedict the Moor	82
TOTAL		67	9,583



PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

... by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Pews (12)	\$50 each
Communion Rail	\$250
Vestment Case	\$300
Statues (2) (now 1)	\$250 each
Sedilia (bench)	\$100

IN THE PRIESTS' ROOMS

Beds (24)	\$75 each
Crucifixes (24) (now 22)	\$5 each

IN THE LIBRARY

Stacks (10)	\$250 each
Tables (4)	\$100 each
Chairs (24)	\$12 each

IN THE RECREATION ROOM

Tables (2)	\$75 each
Lounge chairs (10)	\$25 each

IN THE CORRIDORS

Drinking fountains (2)	\$250 each
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Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.



St. Francis, Yazoo City, Miss.



Holy Rosary, Lafayette, La.

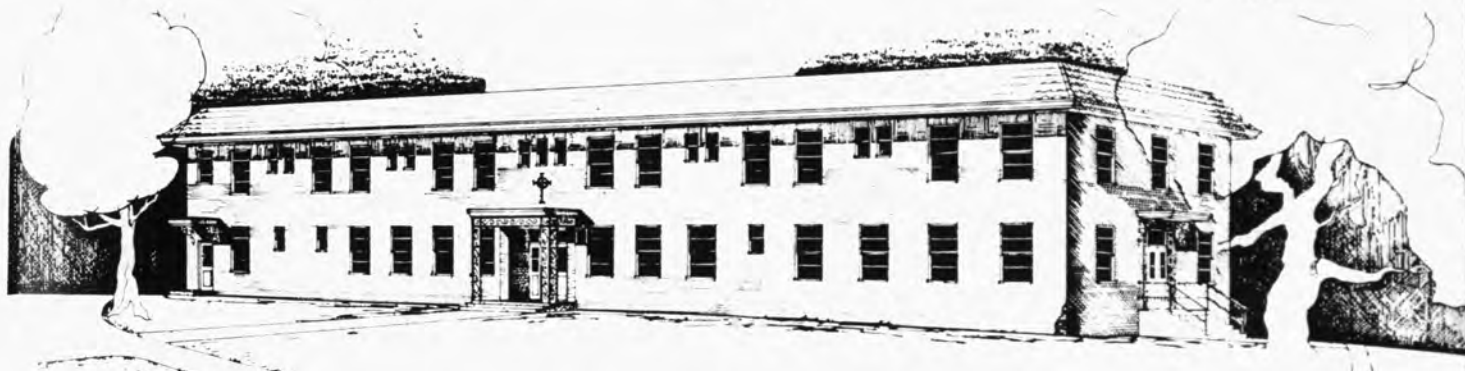
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OUR FOREIGN

Missions Slowly Develop Own Local Priests

It was Pope Pius XI who so succinctly stated a truth long recognized by the Catholic Church in its efforts to evangelize all nations. He said that it stands to reason every race and nation prefers to have its priests taken from among its own people. Even as he made the statement in 1934 the Pope was acting vigorously to encourage and to develop the growth of local priests in the Church's mission areas. A special college was founded at Rome for that purpose, while Bishops in mission areas everywhere were urged to open seminaries for the local young men in their respective territories. Pope Pius XII, in his turn, strongly consolidated that growth during his pontificate when he consecrated African and Asian bishops. Pope John XXIII has already proceeded far with the program as he adds to the episcopate and to the College of Cardinals an increasing number of men from

various peoples and nations. The Church is determined to encourage every people to produce its own clergy. As a result of that policy the number of African priests, for example, grew from 237 in 1933 to 1,811 in 1957. South Asia had 3,182 of its own priests by 1957; Southeast Asia had 1,596 by that year, and East Asia had 775. South America is casting about for ways to increase the number of its local priests and only recently encouraging plans were laid to effect the increase. The movement has reached every group of people among whom the Church is found. It has reached also the peoples of New Guinea where efforts to develop a local clergy began a decade ago. It has reached the American Indian. Any people that can present members for Christian baptism, also can present sons for the altar of God.

St. Peter College at Rome, was entrusted by Pope Pius XII to Divine Word Missionaries' management. The college is the residence of student priests from worldwide mission areas who come to Rome to study instead of studying at a seminary in their own country. Most of them are enrolled for studies at Rome's famous Gregorian University. Cardinal Rugambwa is among the alumni of the college. Divine Word Missionaries early caught the Pope's attention with their farsighted efforts to develop a local clergy everywhere from their first years in missionary work.



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Candidates for the priesthood recreate near Rome in 1940.



An Abyssinian priesthood candidate.

Three Divine Word Missionaries represent Holland, Indonesia, the Philippines.

Indonesian priest (right) gained doctorate in theology at Rome with the recognition "summa cum laude."



MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS—five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES—fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

CUT ON THIS LINE

Dear Father: I am sending the following Mass requests to you:

(Kind of Mass?)	(How many?)	(For what intention?)	(Offering?)

Send your Mass intentions to:

FATHER PROVINCIAL, DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

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N M I S S I O N S . . .



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CUT ON THIS LINE

Dear Father: I am sending the following Mass requests to you:

(Kind of Mass?)	(How many?)	(For what intention?)	(Offering?)
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Message of Lourdes

(Continued from Page 43)

The appearances continued throughout the fortnight, and the theme of each day is something the same. The Lady of the vision asks for prayer and penance, and to impress this on the minds of those watching, she invites Bernadette to move about the uneven and stony ground of the Grotto on her knees as an example of penance to all; and at times she asks Bernadette to kiss the ground for sinners. All this apparently ridiculous behaviour on the part of the child turned many people against her and the Grotto. They thought that she was going mad, but still in the end the result was achieved, so that the crowds joined with her in kissing the ground.

During most of the visions Bernadette was rapt in ecstasy. Her face took on a loveliness that, according to those who saw her, was not of this world. Her whole appearance showed that she was lost in the contemplation of an extraordinary sight, with the result that most of those who saw here were convinced that, at least, she was sincere. However, there was one significant day when there was no ecstasy, and there was a special reason for its absence. This was the day when the Lady was to give to Lourdes and to the world a gift which shows the tender compassion which she has for her children, and for this she wanted Bernadette to be fully conscious of everything she was doing. She told Bernadette to go and drink and wash in the fountain, but there was no water in sight except the water of the river Gave. Bernadette, following the direction of her lovely vision, started to scrape at the ground which got muddy by degrees. She then took some of the muddy water and drank it and washed her face in it. The crowd that stood around was horrified to see this, but their horror would surely have been turned into joy, if they could have seen, just a few hours later, the first miraculous results of this water. There

was a ex-stonemason living in the town who was practically blind in one eye, but when he applied some of the water from the spring to it, it was healed instantaneously.

But great as this was, the climax was yet to come, and it came when the Lady made herself known. On this occasion when the Lady appeared Bernadette asked her, "Who are you?" She had to repeat the question three times before she got an answer. The Lady joined her hands, turned her eyes towards heaven and in a manner of profound humility said, "I am the Immaculate Conception."

This was Mary's challenge to the dawning of a materialistic age. She came to reveal herself to a little child, thus calling to mind the words of her Divine Son, "The man who does not welcome the kingdom of God like a child will never enter into it." (Mark 10. 15). She gave to the world a spring of water that confounded and still continues to confound the materialistic minded. How can ordinary water put to flight disease that has been declared by competent medical men to be beyond remedy. For those who do not believe, no explanation is possible. For those who believe, no explanation is necessary. The coming of the Immaculate Virgin to the Grotto of Lourdes did indeed confound the wisdom of wise men, but that was not her main purpose. She, like her Son does not desire the death of the sinner, but that he be converted and live. The essential lesson of Lourdes is one of prayer and penance, and at Fatima she even told us what kind of penance she wants. Keep the commands of God, and live up to our particular state in life. If we do that, even though our present life is, like Bernadette's, full of poverty and sickness, we can be sure of one day sharing Bernadette's reward, when we gaze with rapture upon a Vision infinitely greater and more beautiful than the vision which so enchanted the soul of that blessed child at the Grotto of Lourdes.

MISSION GIFT AGREEMENT

(ANNUITY)



A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.



6 Benefits of the Mission Gift Agreement

**A SIMPLE, SAFE, SOUND SOLUTION
TO YOUR INVESTMENT PROBLEMS**

1. **A Safe Investment**
2. **A High Rate of Interest**
3. **A Practical Charity**
4. **A Missionary Work**
5. **A Happier Death**
6. **Eternal Remembrance**

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi
Rev. dear Father:

I have \$_____ at my disposal that I could put into
your Mission Gift Agreement. I am _____ years of age. What rate of
interest would you pay me for this during the remaining years of my
life?

Name _____

Address _____

City _____ Zone _____ State _____

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word
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Louisiana's Negro Missions

ST. JOSEPH, MODEL FOR LENT
JOSEPH CARDINAL RITTER
MARCH 1961



ETERNAL REST GRANT TO THEM, O LORD!

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ST. AUGUSTINE'S CATHOLIC Messenger

BAY SAINT LOUIS, MISSISSIPPI

the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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The Message

... from

Divine Word

Missionaries



FOR NEGRO MISSIONS — THE BEST VOCATIONS

In this issue for March, the traditional "vocation month", we join all Catholic publications in crying, "We need vocations", and we are not fooling! Divine Word Missionaries in the South could contact many more prospective Negro converts than we do now if we had more priests and brothers. There are scores of large settlements of colored people in the South which no Catholic priest has ever visited. Our seventy missionary priests and brothers who work among Negro people extend themselves to the almost impossible, yet sadly see thousands of Negroes who live and die not once contacted by the Catholic Church. Almost all of the Church's work among the Negroes in the deep South has been left to religious. Few others are there who venture into the work. But the numbers of us religious are too few to do the work. We need vocations for the Negro missions! Presently, through all the U.S., there are only 728 priests devoted full time to leading the Negroes to the Catholic Church. How can only 728 priests contact 20,000,000 people? Further, it is a pity, but true, that the three training centers (Divine Word Seminary at Bay Saint Louis, Mississippi, St. Joseph Seminary at Washington, D.C., and St. Mary's Seminary at Norwalk, Conn.), on which we now depend as the most heavily committed sources of recruits for the U.S. Negro missions, have a combined enrollment

of less than 125 major seminarians! We are asking for vocations for our work. We need vocations for the U.S. Negro missions.

Nor do we ask merely for *more* recruits. We ask for the *best* recruits that can be had. We are convinced the Negro missions of the U.S. must be assigned only the *best* workers that our training centers (seminaries and convents) can produce. Recruits for the U.S. Negro missions must be holy, zealous, and willing workers, for the colored people will quickly detect and avoid any other kind. Recruits for the U.S. Negro missions must be poor in spirit, for they will be poor in reality. Recruits must be steeled against frustration, for mistreatment from some Whites and compromising silence from others make the U.S. Negro cautious, indifferent, and even hostile to a Church which has hitherto seemed to him a "white man's Church". Recruits for the U.S. Negro missions must be long on courage, for they will need it to wage the unending struggle against the country's anti-Negro sentiments and tactics. (It is this one factor which makes the U.S. Negro missions a greater challenge than many other mission fields are.)

For the young man who wants to enter a missionary work that will challenge his spirit to the extreme, we Divine Word Missionaries say: Help us bring Catholicism to the American Negro people.

CATHOLIC MISSIONS FOR NEGROES IN LOUISIANA



St. Anthony Mission at Cade is administered by Divine Word Missionaries in addition to 24 other missions in Louisiana.

There are three dioceses in the State of Louisiana. The Archdiocese of New Orleans (Archbishop Joseph Francis Rummel) reaches from south central Louisiana to the Mississippi state line. The Diocese of Lafayette (Bishop Maurice Schexnayder) stretches from south central Louisiana to the Texas state line. The entire northern tier of the State comprises the Diocese of Alexandria (Bishop Charles Greco).

The opinion is prevalent outside of Louisiana that the State is a Catholic state, i.e. that it has an overwhelmingly Catholic population. That opinion is incorrect. Louisiana is not an overwhelmingly Catholic state for Catholics form but a scant majority of the population. There are 2,910,896 people

in Louisiana, and of that number, 1,019,185 (or 50.7%) are Catholic. The percentage of Catholics among the State's Negroes, however, is much lower. There are about 825,000 Negroes in Louisiana, of which number only 156,361 (or 20.3%) are Catholic.

The Catholic Negroes live largely in the extreme southern part of the State, as holds true for the entire Catholic population generally. Of the State's 156,361 Catholic Negroes, 148,737 (or 94.2%) are in the New Orleans Archdiocese and in the Lafayette Diocese. There are 117 congregations of Catholic Negroes in Louisiana and 97 of them are found within the two above mentioned Dioceses. Under separate study, the three Dioceses yield the following information about their respective Catholic Negroes.

Third in a Messenger series
on Negro Missions in the U.S.A.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

The Message

... from

Divine Word

Missionaries



FOR NEGRO MISSIONS—THE BEST VOCATIONS

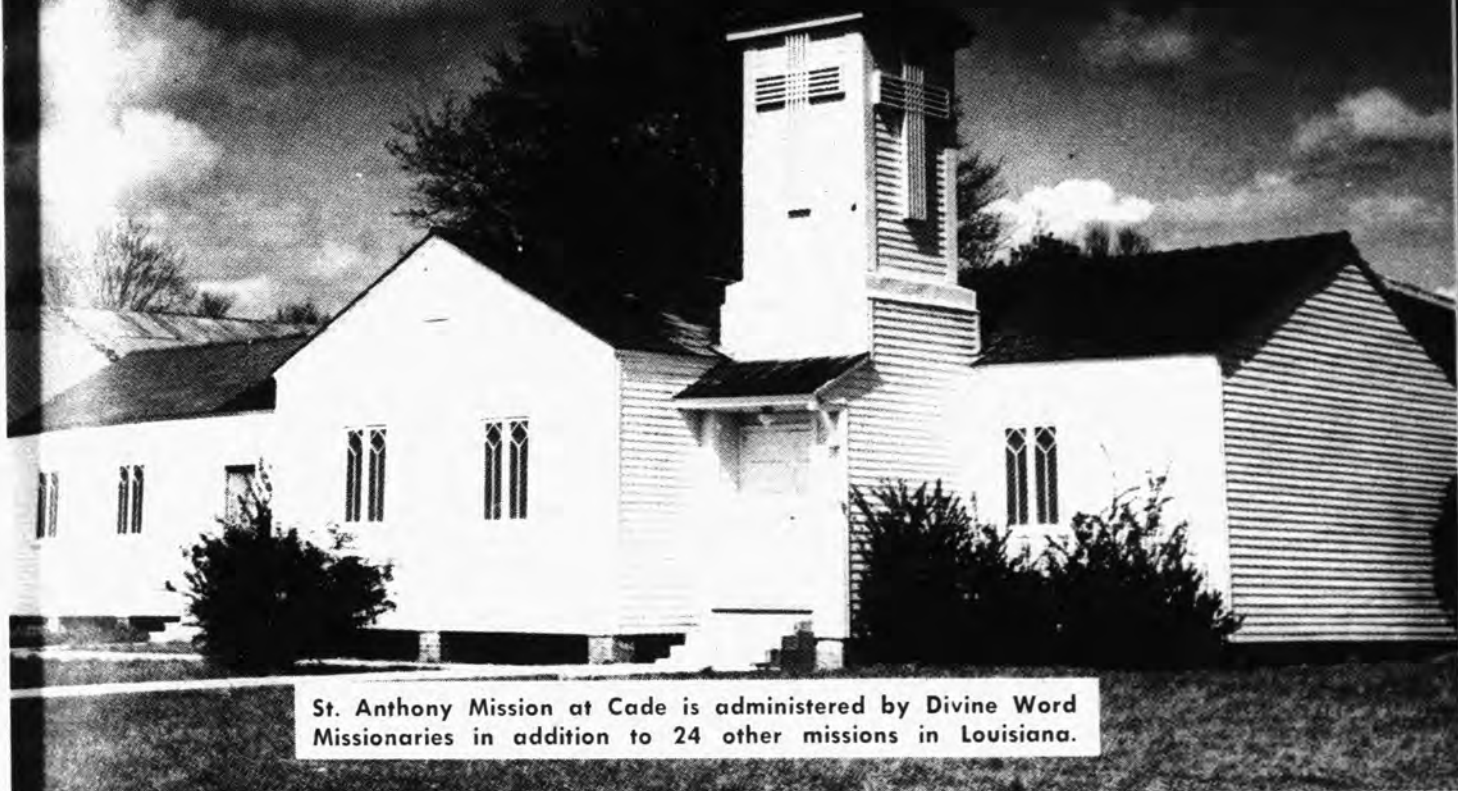
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Continued in a Messenger series
Negro Missions in the U.S.A.

New Orleans Archdiocese

The Church's contact with Negroes in the southeastern part of Louisiana dates back to the earliest periods of this region's settlement. It is the region through which flows the great Mississippi River and to whose rich alluvial soil Negro slaves were introduced for toil from the area's beginning. From New Orleans, the central slave mart, Negroes were introduced throughout Louisiana to work in fields up and down the great river, on both its banks and all through the hinterlands. By 1700 many of these Negroes had embraced Catholicism, the religion of their white owners. It is the descendants of these former slaves who now form the bulk of the present Catholic Negro population in Louisiana. To this day they are still found in the same area where their forefathers first embraced the Faith. These Catholic Negroes have a rural background. That is true also of many of those who live in the region's two largest cities, New Orleans and Baton Rouge, for there is a constant inflow of Negroes into these metropolises from the surrounding countryside.

Catholic Negroes in the Archdiocese are typical products of a rural background. The educational level of the older generation is not high while the education level of the younger generations is rising rapidly. Nevertheless, the older generation obtained a firm grasp of the Catholic doctrinal, and moral teachings, at least, for in a former day the present rigid pattern of racial segregation had not yet set in, which forced Negroes away from even religious instruction.

In the Archdiocese of New Orleans there are conducted about forty schools for the Catholic Negroes. Through the influence of these institutions, especially in rural areas, the educational level and the religious instruction of the rising generation surpasses that of an older generation. The arch-diocesan schools attended by Negroes enroll about 12,000 pupils in 27 gram-

mar schools and in 8 high schools. Religious and lay teachers who staff the archdiocesan schools number 432. Xavier University at New Orleans affords higher education under Catholic auspices for the Catholic Negroes of the area and for Catholic Negroes (with Whites) of the entire country.

In the New Orleans Archdiocese Divine Word Missionaries administer six stations with complete or partial Negro congregations. These stations are all on the lower reaches of the Mississippi River where the people support themselves with difficulty through truck gardening, fishing and trapping. Throughout southeast Louisiana the Negro people are in a perpetual economical plight as the Whites grab all job opportunities for themselves. An exodus to the West has been under way for about three decades, with Texas and California its destination.

Lafayette Diocese

Southwest Louisiana is closely related to the southeast part of the State in topography, industry, population, etc. The Negroes of both areas have a similar history and, in fact, are closely related in every way, also in their adherence to Catholicism. The Lafayette Diocese counts 25 schools for Catholic Negroes. Grammar schools number 20. The remainder are high schools. Pupils number 6,403. Divine Word Missionaries administer 19 stations in the Lafayette Diocese with Negro congregations. The diocese has witnessed a westward migration of its Negro people towards the petro-chemical industrial area of Texas and to the far West Coast.

Alexandria Diocese

The Northern part of Louisiana is distinctly different from the southern part. The topography, industry, population, etc. differ vastly. French-speaking Louisianians and the Catholic religion lose their influence somewhere near the center of the State where the



St. Joseph Mission at Cassard Lane near Donaldsonville. Mission began 25 years ago on plea from the woman seated. She was not yet a Catholic then. Entire family now Catholic.

city of Alexandria is located. Non-Catholic sects strongly exert their influence in the north of Louisiana. Catholics are relatively few, and Catholic Negroes are almost non-existent amidst a teeming Negro population of farm laborers. Except for a few congregations of Catholic Negroes in its southern part and several congregations scattered across its northern part, the Alexandria Diocese reports a vast majority of non-Catholic (Baptist) Negroes. Seventeen schools serve 3,631 pupils of which number a large percentage is non-Catholic. Divine Word Missionaries conduct no missions in the Alexandria Diocese. The accompanying table of statistics shows who are they that do administer the Negro missions in the Alexandria Diocese and throughout the entire State of Louisiana.

PLACE THE COLORED MISSIONS IN YOUR WILL

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
The Divine Word Missionaries.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

New Orleans Archdiocese

The Church's contact with Negroes in the southeastern part of Louisiana dates back to the earliest periods of this region's settlement. It is the region through which flows the great Mississippi River and to whose rich alluvial soil Negro slaves were introduced for toil from the area's beginning. From New Orleans, the central slave mart, Negroes were introduced throughout Louisiana to work in fields up and down the great river, on both its banks and all through the hinterlands. By 1700 many of these Negroes had embraced Catholicism, the religion of their white owners. It is the descendants of these former slaves who now form the bulk of the present Catholic Negro population in Louisiana. To this day they are still found in the same area where their forefathers first embraced the Faith. These Catholic Negroes have a rural background. That is true also of many of those who live in the region's two largest cities, New Orleans and Baton Rouge, for there is a constant inflow of Negroes into these metropolises from the surrounding countryside.

Catholic Negroes in the Archdiocese are typical products of a rural background. The educational level of the older generation is not high while the education level of the younger generations is rising rapidly. Nevertheless, the older generation obtained a firm grasp of the Catholic doctrinal, and moral teachings, at least, for in a former day the present rigid pattern of racial segregation had not yet set in, which forced Negroes away from even religious instruction.

In the Archdiocese of New Orleans there are conducted about forty schools for the Catholic Negroes. Through the influence of these institutions, especially in rural areas, the educational level and the religious instruction of the rising generation surpasses that of an older generation. The arch-diocesan schools attended by Negroes enroll about 12,000 pupils in 27 gram-

mar schools and in 8 high schools. Religious and lay teachers who staff the archdiocesan schools number 432. Xavier University at New Orleans affords higher education under Catholic auspices for the Catholic Negroes of the area and for Catholic Negroes (with Whites) of the entire country.

In the New Orleans Archdiocese Divine Word Missionaries administer six stations with complete or partial Negro congregations. These stations are all on the lower reaches of the Mississippi River where the people support themselves with difficulty through truck gardening, fishing and trapping. Throughout southeast Louisiana the Negro people are in a perpetual economical plight as the Whites grab all job opportunities for themselves. An exodus to the West has been under way for about three decades, with Texas and California its destination.

Lafayette Diocese

Southwest Louisiana is closely related to the southeast part of the State in topography, industry, population, etc. The Negroes of both areas have a similar history and, in fact, are closely related in every way, also in their adherence to Catholicism. The Lafayette Diocese counts 25 schools for Catholic Negroes. Grammar schools number 20. The remainder are high schools. Pupils number 6,403. Divine Word Missionaries administer 19 stations in the Lafayette Diocese with Negro congregations. The diocese has witnessed a westward migration of its Negro people towards the petro-chemical industrial area of Texas and to the far West Coast.

Alexandria Diocese

The Northern part of Louisiana is distinctly different from the southern part. The topography, industry, population, etc. differ vastly. French-speaking Louisianians and the Catholic religion lose their influence somewhere near the center of the State where the

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St. Joseph Mission at Cassard Lane near Donaldsonville. Mission began 25 years ago on plea from the woman seated. She was not yet a Catholic then. Entire family now Catholic.

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city of Alexandria is located. Non-Catholic sects strongly exert their influence in the north of Louisiana. Catholics are relatively few, and Catholic Negroes are almost non-existent amidst a teeming Negro population of farm laborers. Except for a few congregations of Catholic Negroes in its southern part and several congregations scattered across its northern part, the Alexandria Diocese reports a vast majority of non-Catholic (Baptist) Negroes. Seventeen schools serve 3,631 pupils of which number a large percentage is non-Catholic. Divine Word Missionaries conduct no missions in the Alexandria Diocese. The accompanying table of statistics shows who are they that do administer the Negro missions in the Alexandria Diocese and throughout the entire State of Louisiana.

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Gratefully,
The Divine Word Missionaries.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

STATISTICS FOR NEGRO MIS

Compiled by Divine Word Missionaries at Bay Saint Louis, Mississippi

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHER
New Orleans Archdiocese					
New Orleans	1. All Saints	2 Josephites	454	—	4 Hl. Fam. Srs.; 5 lay teachers.
	2. Blessed Sacrament	2 Josephites	284	—	5 Bl. Sacr. Srs.; three.
	3. Corpus Christi	4 Josephites	1095	—	17 Bl. Sacr. Srs.; five.
	4. St. David	2 Josephites	520	—	5 Presentation Srs.; five.
	5. Epiphany	2 Josephites	681	—	8 Bl. Sacr. Srs.; five.
	6. Holy Ghost	3 Holy Ghost Fathers	623	—	7 Bl. Sacr. Srs.; five.
	7. Holy Redeemer	1 Josephite	529	—	6 Srs. of Hl. Ghost; three.
	8. St. Joan of Arc	2 Josephites	348	—	5 Hl. Fam. Srs.; two.
	9. St. Joan of Arc Mission	1 Josephite	—	—	—
	10. St. Katherine	4 Vincentians	360	—	5 Hl. Fam. Srs.; three.
	11. St. Monica	2 Holy Ghost Fathers	417	—	7 Bl. Sacr. Srs.; two.
	12. St. Paul	1 Josephite	333	—	4 Hl. Fam. Srs.; two.
	13. St. Peter Claver	3 Josephites	645	—	10 Bl. Sacr. Srs.; four.
	14. St. Philip	1 Josephite	353	—	3 Srs. of Prov. (Baltimore); 6.
	15. St. Raymond	3 Josephites	690	—	7 Hl. Fam. Srs.; six; three Srs. of Prov. (Baltimore) —social wk.
Baton Rouge	16. St. Francis Xavier	2 Josephites	499	94	8 Hl. Fam. Srs.; one.
Convent	17. St. Paul the Apostle	1 diocesan priest	—	—	lay apostles (Caritas)—2.
	18. St. Michael (mixed)	2 Marists	175	—	3 Srs. of Hl. Ghost; one (school is St. Joseph Schl.)
Covington Davant	19. Holy Family	1 Benedictine	85	18	5 Hl. Family Srs.
	20. Bl. Martin de Porres	1 Divine Word Missionary	80	—	lay teachers—three.
	21. Bl. Martin de Porres Mission (Phoenix)	1 Divine Word Missionary (same above)	—	—	—
Donaldsonville	22. St. Catherine of Siena	1 Josephite	309	139	6 Hl. Family Srs.; four.
	23. St. Joseph (Cassard Lane)	1 Josephite (same above)	—	—	—
	24. St. Lucy	1 Josephite	402	94	9 Presentation Srs.; one.
Houma	25. St. Francis Xavier	1 Benedictine	66	—	3 Hl. Family Srs.
Madisonville	26. Holy Eucharist	1 Josephite	—	—	—
Morgan City	27. St. Benedict the Moor	1 Josephite	343	—	3 Hl. Family Srs.; four.
Napoleonville	28. St. Augustine (Klotzville)	1 Josephite (same above)	60	—	1 Hl. Family Sr.; one.
	29. St. Augustine	2 Josephites	438	—	6 Srs. of Hl. Ghost; three.
	30. St. Catherine (Mix, La.)	1 Josephite (same above)	—	—	—
Plaquemine	31. Immaculate Conception	1 Josephite	71	—	1 Marianite of Hl. Cross; 1.
Reserve	32. Our Lady of Grace	1 Josephite	337	67	5 Hl. Family Srs.; one.
Scotlandville	33. Immaculate Conception	1 Josephite	—	—	—
Slidell	34. Sacred Heart Mission	1 Benedictine	230	—	2 Hl. Family Srs.; four.
Thibodeaux	35. St. Luke	1 Josephite	226	—	4 Srs. of Holy Ghost; one.
Vacherie	36. Our Lady of Peace (mixed)	1 diocesan priest	—	—	3 Srs. of Mercy of Hl. Cross (catechetical school).
Lafayette Diocese					
Lafayette	37. Immaculate Heart of Mary	3 Divine Word Missionaries	410	—	7 Hl. Family Srs.; two.
	38. St. John Vianney (Mouton Switch)	1 Divine Word Missionary (same above)	—	—	—
	39. St. Paul	3 Hl. Ghost Fathers	619	—	5 Hl. Family Srs.; nine.
	40. Good Hope (Lafayette)	1 Hl. Ghost Father (same above)	—	—	—

MISSIONS IN LOUISIANA

Catholic Directory, 1960

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Abbeville	41. Our Lady of Lourdes	2 Hl. Ghost Fathers	198	—	3 Mother Seton Srs. of Char.; two.
	42. St. Frances Cabrini (Kaplan)	1 Hl. Ghost Father (same above)	—	—	—
Arnaudville	43. St. Catherine	1 Josephite	—	—	—
Breaux Bridge	44. St. Francis of Assisi	1 Josephite	371	—	5 Hl. Family Srs.; one.
Broussard	45. St. Joseph	1 Divine Word Missionary	90	—	lay teachers—four.
	46. St. Anthony (Code)	1 Divine Word Missionary (same above)	—	—	—
	47. St. Joseph Mission (Long Plantation)	1 Divine Word Missionary (same above)	—	—	—
	48. O.L. of the Assumption	1 Hl. Ghost Father	222	—	4 Bl. Sacr. Srs.; one.
Carencro	49. St. Theresa (Prairie Basse)	1 Hl. Ghost Father (same above)	—	—	—
	50. St. Rose de Lima	1 Josephite	—	—	—
Cecilia	51. Our Mother of Mercy	1 Josephite	234	—	4 Bl. Sacr. Srs.; two.
Church Point	52. St. Theresa	1 Josephite	184	—	4 Srs. of Hl. Ghost; two.
Crowley	53. Bl. Martin de Porres	1 Hl. Ghost Father	—	—	—
Delcambre	54. Bl. Martin de Porres	1 La Salette Father (non-resident)	—	—	—
De Quincy	55. St. Benedict the Moor	1 Divine Word Missionary	—	—	—
	56. Bl. Martin de Porres (Scott)	1 Divine Word Missionary (same above)	—	—	—
	57. St. Joseph	1 Divine Word Missionary	—	—	—
Elton	58. Assumption Mission (Basile)	1 Divine Word Missionary (same above)	—	—	—
	59. St. Mathilda	1 Josephite	271	—	4 Bl. Sacr. Srs.; two.
Eunice	60. St. Monica (Tyrone)	1 Josephite (same above)	—	—	—
	61. St. Jules	1 Divine Word Missionary	—	—	—
Franklin	62. Immaculate Conception (Verdunville)	1 Divine Word Missionary (same above)	—	—	—
	63. St. Joan of Arc	1 Divine Word Missionary	—	—	—
Glencoe	64. St. Peter (Julien Hill)	1 Divine Word Missionary (same above)	—	—	—
	65. Christ the King	2 Jesuits	480	131	3 Hl. Fam. Srs.; eleven (St. Peter Claver School).
Grand Coteau	66. Christ the King Mission (Bellevue)	1 Jesuit (same above)	242	—	4 Hl. Fam. Srs.
	67. O.L. of Hl. Rosary	1 Divine Word Missionary	228	—	lay teachers—four.
Jeanerette	68. O.L. of Perpetual Help	1 Josephite	—	—	—
Jennings	69. Imm. Heart of Mary	2 Hl. Ghost Fathers	—	—	—
	70. Sacred Heart of Jesus	3 Hl. Ghost Fathers	470	117	11 Bl. Sacr. Srs.; eight.
	71. Bl. Martin de Porres (Prien Lake)	1 Hl. Ghost Father (same above)	—	—	—
Lawtell	72. Holy Family	2 Josephites	—	—	—
	73. St. Agnes (Plaquemine Point)	1 Josephite (same above)	—	—	—

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

INTENTIONAL SECOND EXPOSURE

STATISTICS FOR NEGRO

Compiled by Divine Word Missionaries at Bay Saint Louis, Mississippi

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHER
New Orleans Archdiocese					
New Orleans	1. All Saints	2 Josephites	454	-----	4 Hl. Fam. Srs.; 5 lay teachers.
	2. Blessed Sacrament	2 Josephites	284	-----	5 Bl. Sacr. Srs.; three.
	3. Corpus Christi	4 Josephites	1095	-----	17 Bl. Sacr. Srs.; five.
	4. St. David	2 Josephites	520	-----	5 Presentation Srs.; five.
	5. Epiphany	2 Josephites	681	-----	8 Bl. Sacr. Srs.; five.
	6. Holy Ghost	3 Holy Ghost Fathers	623	-----	7 Bl. Sacr. Srs.; five.
	7. Holy Redeemer	1 Josephite	529	-----	6 Srs. of Hl. Ghost; three.
	8. St. Joan of Arc	2 Josephites	348	-----	5 Hl. Fam. Srs.; two.
	9. St. Joan of Arc Mission	1 Josephite	-----	-----	-----
	10. St. Katherine	4 Vincentians	360	-----	5 Hl. Fam. Srs.; three.
	11. St. Monica	2 Holy Ghost Fathers	417	-----	7 Bl. Sacr. Srs.; two.
	12. St. Paul	1 Josephite	333	-----	4 Hl. Fam. Srs.; two.
	13. St. Peter Claver	3 Josephites	645	-----	10 Bl. Sacr. Srs.; four.
	14. St. Philip	1 Josephite	353	-----	3 Srs. of Prov. (Baltimore); 6
	15. St. Raymond	3 Josephites	690	-----	7 Hl. Fam. Srs.; six; three Srs. of Prov. (Baltimore) —social wk.
Baton Rouge	16. St. Francis Xavier	2 Josephites	499	94	8 Hl. Fam. Srs.; one.
	17. St. Paul the Apostle	1 diocesan priest	-----	-----	lay apostles (<i>Caritas</i>)—2.
Convent	18. St. Michael (mixed)	2 Marists	175	-----	3 Srs. of Hl. Ghost; one (school is St. Joseph Schl.)
Covington	19. Holy Family	1 Benedictine	85	18	5 Hl. Family Srs.
Davant	20. Bl. Martin de Porres	1 Divine Word Missionary	80	-----	lay teachers—three.
	21. Bl. Martin de Porres Mission (Phoenix)	1 Divine Word Missionary (same above)	-----	-----	-----
Donaldsonville	22. St. Catherine of Siena	1 Josephite	309	139	6 Hl. Family Srs.; four.
	23. St. Joseph (Cassard Lane)	1 Josephite (same above)	-----	-----	-----
Houma	24. St. Lucy	1 Josephite	402	94	9 Presentation Srs.; one.
Madisonville	25. St. Francis Xavier	1 Benedictine	66	-----	3 Hl. Family Srs.
Morgan City	26. Holy Eucharist	1 Josephite	-----	-----	-----
Napoleonville	27. St. Benedict the Moor	1 Josephite	343	-----	3 Hl. Family Srs.; four.
	28. St. Augustine (Klotzville)	1 Josephite (same above)	60	-----	1 Hl. Family Sr.; one.
New Roads	29. St. Augustine	2 Josephites	438	-----	6 Srs. of Hl. Ghost; three.
	30. St. Catherine (Mix, La.)	1 Josephite (same above)	-----	-----	-----
Plaquemine	31. Immaculate Conception	1 Josephite	71	-----	1 Marianite of Hl. Cross; 1.
Reserve	32. Our Lady of Grace	1 Josephite	337	67	5 Hl. Family Srs.; one.
Scotlandville	33. Immaculate Conception	1 Josephite	-----	-----	-----
Slidell	34. Sacred Heart Mission	1 Benedictine	230	-----	2 Hl. Family Srs.; four.
Thibodeaux	35. St. Luke	1 Josephite	226	-----	4 Srs. of Holy Ghost; one.
Vacherie	36. Our Lady of Peace (mixed)	1 diocesan priest	-----	-----	3 Srs. of Mercy of Hl. Cross (catechetical school).
Lafayette Diocese					
Lafayette	37. Immaculate Heart of Mary	3 Divine Word Missionaries	410	-----	7 Hl. Family Srs.; two.
	38. St. John Vianney (Mouton Switch)	1 Divine Word Missionary (same above)	-----	-----	-----
	39. St. Paul	3 Hl. Ghost Fathers	619	-----	5 Hl. Family Srs.; nine.
	40. Good Hope (Lafayette)	1 Hl. Ghost Father (same above)	-----	-----	-----

NEGRO MISSIONS IN LOUISIANA

Catholic Directory, 1960

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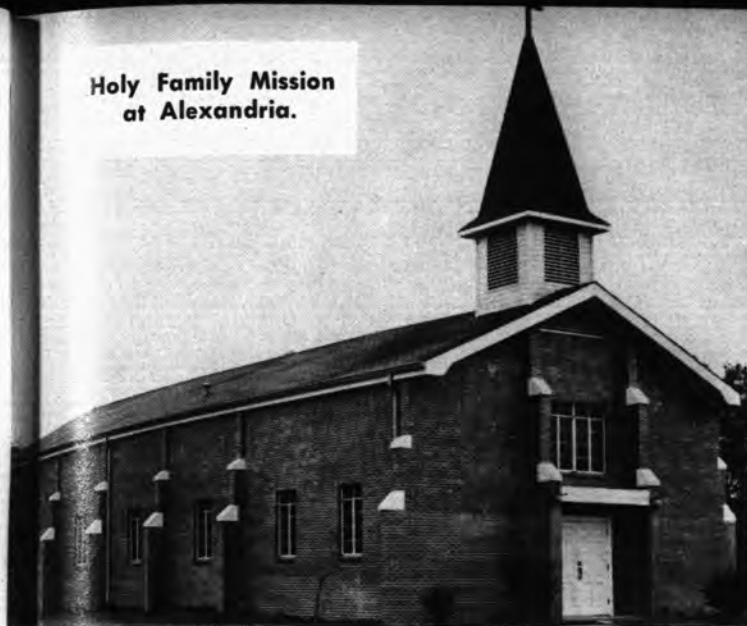
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CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Abbeville	41. Our Lady of Lourdes	2 Hl. Ghost Fathers	198	-----	3 Mother Seton Srs. of Char.; two.
	42. St. Frances Cabrini (Kaplan)	1 Hl. Ghost Father (same above)	-----	-----	-----
Arnaudville	43. St. Catherine	1 Josephite	-----	-----	-----
Breaux Bridge	44. St. Francis of Assisi	1 Josephite	371	-----	5 Hl. Family Srs.; one.
Broussard	45. St. Joseph	1 Divine Word Missionary	90	-----	lay teachers—four.
	46. St. Anthony (Cade)	1 Divine Word Missionary (same above)	-----	-----	-----
	47. St. Joseph Mission (Long Plantation)	1 Divine Word Missionary (same above)	-----	-----	-----
Carencro	48. O.L. of the Assumption	1 Hl. Ghost Father	222	-----	4 Bl. Sacr. Srs.; one.
	49. St. Theresa (Prairie Basse)	1 Hl. Ghost Father (same above)	-----	-----	-----
Cecilia	50. St. Rose de Lima	1 Josephite	-----	-----	-----
Church Point	51. Our Mother of Mercy	1 Josephite	234	-----	4 Bl. Sacr. Srs.; two.
Crowley	52. St. Theresa	1 Josephite	184	-----	4 Srs. of Hl. Ghost; two.
Delcambre	53. Bl. Martin de Porres	1 Hl. Ghost Father	-----	-----	-----
De Quincy	54. Bl. Martin de Porres	1 La Salette Father (non-resident)	-----	-----	-----
Duson	55. St. Benedict the Moor	1 Divine Word Missionary	-----	-----	-----
	56. Bl. Martin de Porres (Scott)	1 Divine Word Missionary (same above)	-----	-----	-----
Elton	57. St. Joseph	1 Divine Word Missionary	-----	-----	-----
	58. Assumption Mission (Basile)	1 Divine Word Missionary (same above)	-----	-----	-----
Eunice	59. St. Mathilda	1 Josephite	271	-----	4 Bl. Sacr. Srs.; two.
	60. St. Monica (Tyrone)	1 Josephite (same above)	-----	-----	-----
Franklin	61. St. Jules	1 Divine Word Missionary	-----	-----	-----
	62. Immaculate Conception (Verdunville)	1 Divine Word Missionary (same above)	-----	-----	-----
Glencoe	63. St. Joan of Arc	1 Divine Word Missionary	-----	-----	-----
	64. St. Peter (Julien Hill)	1 Divine Word Missionary (same above)	-----	-----	-----
Grand Coteau	65. Christ the King	2 Jesuits	480	131	3 Hl. Fam. Srs.; eleven (St. Peter Claver School).
	66. Christ the King Mission (Bellevue)	1 Jesuit (same above)	242	-----	4 Hl. Fam. Srs.
Jeanerette	67. O.L. of Hl. Rosary	1 Divine Word Missionary	228	-----	lay teachers—four.
Jennings	68. O.L. of Perpetual Help	1 Josephite	-----	-----	-----
Lake Charles	69. Imm. Heart of Mary	2 Hl. Ghost Fathers	-----	-----	-----
	70. Sacred Heart of Jesus	3 Hl. Ghost Fathers	470	117	11 Bl. Sacr. Srs.; eight.
	71. Bl. Martin de Porres (Prien Lake)	1 Hl. Ghost Father (same above)	-----	-----	-----
Lawtell	72. Holy Family	2 Josephites	-----	-----	-----
	73. St. Agnes (Plaquemine Point)	1 Josephite (same above)	-----	-----	-----

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STATISTICS FOR NEGRO MISSIONS IN LOUISIANA

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
LeBeau	74. Immaculate Conception	1 Josephite	277	83	6 Hl. Ghost Srs.; one.
	75. Sacred Heart (Rideau Settlement)	1 Josephite (same above)	-----	-----	-----
Leonville	76. St. Catherine	1 Hl. Ghost Father	-----	-----	-----
	77. St. Jules (Prairie Laurent)	1 Hl. Ghost Father (same above)	-----	-----	-----
Loreauville	78. Our Lady of Victory	1 La Salette Father (non-resident)	-----	-----	-----
Mallet	79. St. Ann	1 Josephite	88	-----	lay teachers—two.
Maurice	80. St. Joseph	1 Divine Word Missionary	-----	-----	-----
New Iberia	81. St. Edward	3 Hl. Ghost Fathers	352	-----	5 Bl. Sacr. Srs.; three.
	82. St. Jude (Olivier)	1 Hl. Ghost Father (same above)	-----	-----	-----
Opelousas	83. Holy Ghost	3 Hl. Ghost Fathers	498	168	8 Hl. Fam. Srs.; eleven.
	84. St. Anthony (Gradney Island)	1 Hl. Ghost Father (same above)	-----	-----	-----
Plaisance	85. St. Joseph	1 Hl. Ghost Father	-----	-----	-----
	86. St. Ann (Frilot Cove)	1 Hl. Ghost Father (same above)	-----	-----	-----
Port Barre	87. St. Mary	1 diocesan priest	-----	-----	-----
Rayne	88. Our Mother of Mercy	1 Josephite	173	-----	4 Bl. Sacr. Srs.
St. Martinville	89. Notre Dame	2 Divine Word Missionaries	397	-----	5 Bl. Sacr. Srs.; three.
	90. O.L. of Perpetual Help (St. John Plantation-Levert)	1 Divine Word Missionary (same above)	-----	-----	-----
Sulphur	91. St. Peter Claver	1 La Salette Father (non-resident)	-----	-----	-----
Ville Platte	92. St. Joseph	1 diocesan priest	-----	-----	-----
	93. St. Julian (Chataignier)	1 diocesan priest (same above)	-----	-----	-----
	94. Little Flower (Pins Clairs)	1 diocesan priest (same above)	-----	-----	-----
Washington	95. Holy Trinity	1 Divine Word Missionary	-----	-----	-----
Welsh	96. St. Joseph	1 Josephite	-----	-----	-----
	97. St. Peter Claver (Iowa)	1 Josephite (same above)	-----	-----	-----
<u>Alexandria Diocese</u>					
Alexandria	98. St. James Memorial	3 Hl. Ghost Fathers	413	153	9 Srs. of Div. Prov.; seven.
	99. Holy Family	1 Hl. Ghost Father (same above)	-----	-----	-----
Bastrop	100. O. L. Help of Christians	1 Friar Minor	140	37	4 Hl. Family Sisters.
Boyce	101. Bl. Martin de Porres	1 Dominican (non-resident)	-----	-----	-----
Bunkie	102. St. Christopher	1 Hl. Ghost Father	-----	-----	-----
Cloutierville	103. St. Joseph	1 diocesan priest	140	-----	3 Srs. of Div. Prov.; one.
Cottonport	104. St. Anthony	1 diocesan priest	220	-----	5 Srs. of Lady of Sorrows; one.
Ferriday	105. St. Charles Borromeo	1 diocesan priest (non-resident)	-----	-----	-----
Grambling	106. Bl. Martin de Porres	1 Friar Minor (non-resident)	-----	-----	-----
Isle Brevelle	107. St. Augustine	3 Hl. Ghost Fathers	168	-----	4 Srs. of Divine Providence.
Lake Providence	108. Bl. Martin de Porres	1 Josephite	93	-----	3 Hl. Family Srs.
Mansura	109. O.L. of Prompt Succor	1 Hl. Ghost Father	243	-----	4 Srs. of Holy Ghost.
Marksville	110. Holy Ghost	1 Hl. Ghost Father	285	-----	4 Hl. Family Sisters.

Holy Family Mission
at Alexandria.Administration bldg.,
Xavier University
in New Orleans.

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Monroe	111. Little Flower of Jesus	2 Friars Minor	244	99	10 Franciscan Srs. of O.L. of Per. Help; two.
Moreauville	112. O.L. of Sorrows	1 Hl. Ghost Father	66	-----	3 Srs. of Lady of Sorrows.
Natchitoches	113. St. Anthony	2 Hl. Ghost Fathers	186	-----	3 Srs. of Div. Prov.; one.
Pineville	114. Our Lady of Sorrows	1 Servite Father	225	-----	5 Srs. of Lady of Sorrows.
Shreveport	115. O.L. of the Bl. Sacrament	1 Hl. Ghost Father	169	-----	7 Srs. of Hl. Ghost; two.
	116. St. Daniel	1 Hl. Ghost Father	-----	-----	-----
West Monroe	117. St. Charles	1 Friar Minor	158	-----	3 Franciscan Srs. of O.L. of Per. Help; one.

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CATHOLIC INSTITUTIONS (not parish-related) IN LOUISIANA SERVING ONLY NEGROES

New Orleans

1. Xavier University, coed college, 36 Bl. Sacr. Srs., lay faculty 66, men 447, women 567, one Josephite chaplain (resident).
2. St. Augustine High School (boys), 15 Josephite Fathers, 10 lay teachers, students 559, no boarding.
3. St. Mary Academy High (girls), 11 Hl. Family Sisters, 4 lay teachers, students 286, day students and boarders.
4. St. Mary Academy Grammar (girls), 4 Hl. Family Sisters, 2 lay teachers, students 193, one Jesuit chaplain (non-resident).
5. Xavier Prep High, coed, 17 Bl. Sacr. Sisters, 13 lay teachers, boys 168, girls 458, no boarding.
6. Lafon Home for Boys, 10 Hl. Family Sisters, boys 42 (12 high), one Jesuit chaplain (non-resident).
7. St. John Berchman Home for Girls, 6 Hl. Family Sisters, girls 47 (15 high), one Josephite chaplain (resident).
8. Lafon Home for the Aged, 9 Hl. Family Sisters, residents 70, one Jesuit chaplain (non-resident, same No. 6 above).

Lafayette

9. Holy Rosary Institute (4th to 12th), 4 Divine Word Missionaries (2 priests, 2 Bros.), 11 Hl. Family Sisters, grammar school pupils 60, high school students 340, coed day and boarding school.

TOTAL:	117 congregations numbering more than 150,000 Catholic Negroes; 9 institutions.	144 religious priests 7 diocesan priests 2 religious Brothers	19,509 grammar 3,038 high 1,014 college	678 nuns 259 lay teachers 2 lay apostles.
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INTENTIONAL SECOND EXPOSURE

STATISTICS FOR NEGRO MISSIONS IN LOUISIANA

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
LeBeau	74. Immaculate Conception	1 Josephite	277	83	6 Hl. Ghost Srs.; one.
	75. Sacred Heart (Rideau Settlement)	1 Josephite (same above)			
Leonville	76. St. Catherine	1 Hl. Ghost Father			
	77. St. Jules (Prairie Laurent)	1 Hl. Ghost Father (same above)			
Loreauville	78. Our Lady of Victory	1 La Salette Father (non-resident)			
Mallet	79. St. Ann	1 Josephite	88		lay teachers—two.
Maurice	80. St. Joseph	1 Divine Word Missionary			
New Iberia	81. St. Edward	3 Hl. Ghost Fathers	352		5 Bl. Sacr. Srs.; three.
	82. St. Jude (Olivier)	1 Hl. Ghost Father (same above)			
Opelousas	83. Holy Ghost	3 Hl. Ghost Fathers	498	168	8 Hl. Fam. Srs.; eleven.
	84. St. Anthony (Gradney Island)	1 Hl. Ghost Father (same above)			
Plaisance	85. St. Joseph	1 Hl. Ghost Father			
	86. St. Ann (Frilot Cove)	1 Hl. Ghost Father (same above)			
Port Barre	87. St. Mary	1 diocesan priest			
Rayne	88. Our Mother of Mercy	1 Josephite	173		4 Bl. Sacr. Srs.
St. Martinville	89. Notre Dame	2 Divine Word Missionaries	397		5 Bl. Sacr. Srs.; three.
	90. O.L. of Perpetual Help (St. John Plantation-Levert)	1 Divine Word Missionary (same above)			
Sulphur	91. St. Peter Claver	1 La Salette Father (non-resident)			
Ville Platte	92. St. Joseph	1 diocesan priest			
	93. St. Julian (Chataignier)	1 diocesan priest (same above)			
	94. Little Flower (Pins Clairs)	1 diocesan priest (same above)			
Washington	95. Holy Trinity	1 Divine Word Missionary			
Welsh	96. St. Joseph	1 Josephite			
	97. St. Peter Claver (Iowa)	1 Josephite (same above)			
<u>Alexandria Diocese</u>					
Alexandria	98. St. James Memorial	3 Hl. Ghost Fathers	413	153	9 Srs. of Div. Prov.; seven.
	99. Holy Family	1 Hl. Ghost Father (same above)			
Bastrop	100. O. L. Help of Christians	1 Friar Minor	140	37	4 Hl. Family Sisters.
Boyce	101. Bl. Martin de Porres	1 Dominican (non-resident)			
Bunkie	102. St. Christopher	1 Hl. Ghost Father			
Cloutierville	103. St. Joseph	1 diocesan priest	140		3 Srs. of Div. Prov.; one.
Cottonport	104. St. Anthony	1 diocesan priest	220		5 Srs. of Lady of Sorrows; one.
Ferriday	105. St. Charles Borromeo	1 diocesan priest (non-resident)			
Grambling	106. Bl. Martin de Porres	1 Friar Minor (non-resident)			
Isle Brevelle	107. St. Augustine	3 Hl. Ghost Fathers	168		4 Srs. of Divine Providence.
Lake Providence	108. Bl. Martin de Porres	1 Josephite	93		3 Hl. Family Srs.
Mansura	109. O.L. of Prompt Succor	1 Hl. Ghost Father	243		4 Srs. of Holy Ghost.
Marksville	110. Holy Ghost	1 Hl. Ghost Father	285		4 Hl. Family Sisters.

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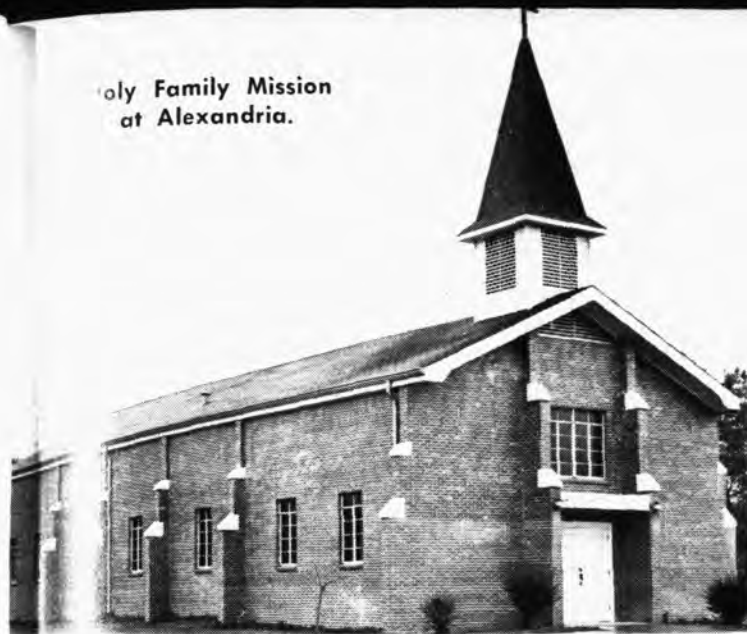
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Administration bldg.,
Xavier University
in New Orleans.

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Monroe	111. Little Flower of Jesus	2 Friars Minor	244	99	10 Franciscan Srs. of O.L. of Per. Help; two.
Moreauville	112. O.L. of Sorrows	1 Hl. Ghost Father	66		3 Srs. of Lady of Sorrows.
Natchitoches	113. St. Anthony	2 Hl. Ghost Fathers	186		3 Srs. of Div. Prov.; one.
Pineville	114. Our Lady of Sorrows	1 Servite Father	225		5 Srs. of Lady of Sorrows.
Shreveport	115. O.L. of the Bl. Sacrament	1 Hl. Ghost Father	169		7 Srs. of Hl. Ghost; two.
	116. St. Daniel	1 Hl. Ghost Father			
West Monroe	117. St. Charles	1 Friar Minor	158		3 Franciscan Srs. of O.L. of Per. Help; one.

N.B.—The reader is admonished to bear in mind that several thousand Catholic Negroes in Louisiana are officially (and in some instances, unofficially) attached to churches other than the 117 listed above, as there are in the State several score churches with a racially mixed congregation. In the cities of New Orleans and Baton Rouge at least half a dozen churches show racially mixed congregations. Also, it is to be noted here that in many of the churches listed above Whites regularly worship along with the Colored, though they generally claim official membership elsewhere. In Louisiana, at diocesan-wide and state-wide Catholic projects such as the Cana Conferences, mass meetings, open air Masses, processions, etc., distinctions formerly made among the participants on basis of race have now ceased generally.

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Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

SPIRITUAL READING



**Model for
Lenten observance**

ST. JOSEPH

It was in early January of this year that a Divine Word Missionary from the Negro Missions of Mississippi traveled north to Boston. While there he had occasion to call on a Catholic family. Among the several edifying experiences which that visit afforded him was the revelation that at that early January date the Boston family was already planning its Lenten observance. The father of the family had already begun mentally calculating the amount of food he would allow himself. In his mind he had counted and even weighed his meals. Of course he was proceeding "above and beyond the call of duty" in so early and so minutely calculating the Lenten observance. But it was edifying to note his zeal.

The Lenten observance, to be sure, will always be accompanied by a certain amount of cold calculation. Some of the calculating proceeds from an abundance of zeal, as was witnessed in the Boston family. But, contrariwise, some cold calculating in Lent proceeds

from a shortage of zeal. Really, the approach to a profitable Lenten observance lies not so much in cold calculations as it does in a certain generosity of spirit. Lent has been given to us by Mother Church not for slavishly counting and weighing items of food, but for generously drawing closer to God.

St. Joseph is a sure model for one who would make the Lenten observance not in coldly calculating but in generously surrendering to God. For a generous surrender to God's holy will is a perfect description of St. Joseph's entire life. His entire life was such as our Lenten observance should be.

First, it was a life replete with hardships that were accepted not grudgingly but gladly. Misunderstandings, heartbreaks, disappointments, even material privations, filled the life of St. Joseph, but he early made his decision not to whine about those things nor even to merely stoically face them,

(Continued on Page 83)



Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite.

—Divine Word Missionaries

Give in Honor of a Favorite Saint



(cut on this line)

Dear Father:

I wish to offer my prayers and support for the training of worthy young men for the missionary career. Please accept my donation of \$_____ in honor of _____ my favorite saint (devotion) for a Scholarship in your seminary at: (check) ☐ Arlington, California: Bay Saint Louis, Mississippi. ☐

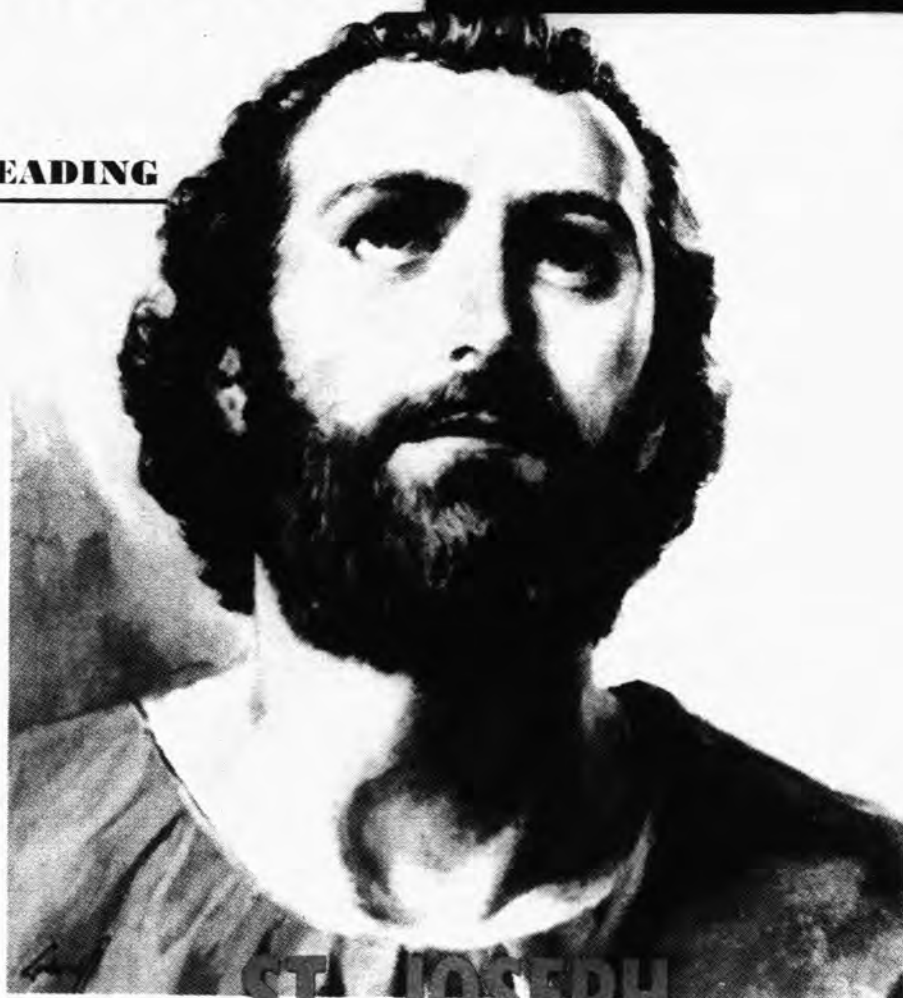
My Name _____ Address _____

City _____ Zone _____ State _____

Send your donations to: REV. FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

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DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

Joseph Cardinal Ritter



Joseph Cardinal Ritter's recent (January 16, 1961) elevation to the College of Cardinals is a high honor to himself, for it means that Pope John XXIII has seen fit to bestow on him, an individual prelate, the greatest mark of esteem that the Vicar of Christ can bestow. His elevation is a high honor to the Catholic Church in America, for it means that for the seventeenth time in this country's short history, Rome has so honored the United States. His cardinalate is an honor to the Archdiocese of St. Louis, for in the grant of such a great dignity, the prelate's see can scarcely be divorced from the prelate's person.

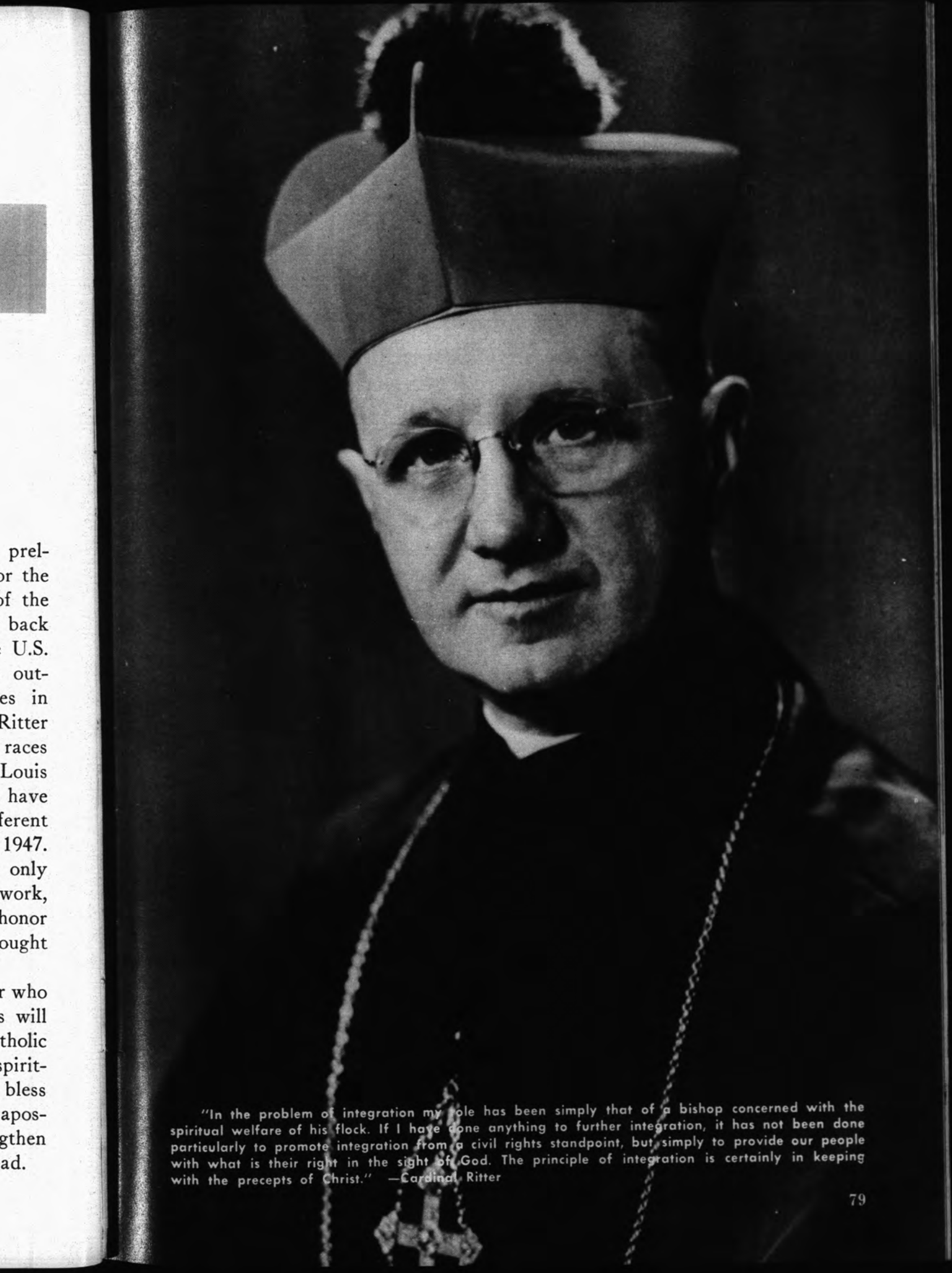
Further, and the *Messenger* is highly elated to point this out, the elevation of Joseph Cardinal Ritter is an approval of past steps and an encouragement for future steps in the Church's work among the American Negroes, for there seems to be little doubt that in bestowing the Red Hat,

Rome clearly remembered the prelate's earlier outstanding work for the spiritual and temporal welfare of the American Negroes. It was away back in 1947, seven years before the U.S. Supreme Court's 1954 decision outlawing segregation of the races in public schools, that Archbishop Ritter put an end to segregation of the races in the Catholic schools of the St. Louis Archdiocese. Surely Rome must have remembered the daring and different step which the prelate made in 1947. Yet the Vicar of Christ finds only cause for honor in the prelate's work, bestowing the highest possible honor on him whose daring move brought the church honor in St. Louis.

May God bless the Holy Father who has again deliberately shown his will for a more anxious American Catholic effort on behalf of the Negro's spiritual and temporal good. May God bless the new Cardinal for his truly apostolic work of the past and strengthen him for whatever work lies ahead.

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"In the problem of integration my role has been simply that of a bishop concerned with the spiritual welfare of his flock. If I have done anything to further integration, it has not been done particularly to promote integration from a civil rights standpoint, but simply to provide our people with what is their right in the sight of God. The principle of integration is certainly in keeping with the precepts of Christ." —Cardinal Ritter

Reflections on the
Cardinal's elevation

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WHAT DOES IT MEAN TO BE A PRIEST?

It is to find within one's soul — The Godhead, One in Three.

It is to offer there your Daily Mass

In constant Christ-like charity

To all who come to seek for Him —

In you who are His Priest.

It is to find

That in your close-knit comradeship with Christ, His Mind

Has come to be your own;

And all the thoughts that enter there

Are changed by Alchemy divine

So like that wrought when willing wine

Becomes His Blood.

OH, WHAT DOES IT MEAN TO BE A PRIEST?

It is to sacrifice one's life—one's very self,

That He Who died upon the Wood of sin-implanted Tree

May not have died in vain!

It is to know the deep'ning stab of Pain

That limns His Suff'ring Image on the heart—

To be a Priest — to share with Christ His Passion,—

Part for part.

The thorns that thrust their daggers in His Brain,

The stinging scourge that tears and smarts,

The nails impaling priestly hands — the riven heart.

To be a priest; — it is to glory in one's passion

That His Thirst for souls may be assuaged.

It is to feel the swift steel rend one's heart

And watch one's life blood flow — to stem the tide of evil, —

Rushing 'round the earth.

TO BE A PRIEST — to die to all save Him

And dying find — the Joy and Peace

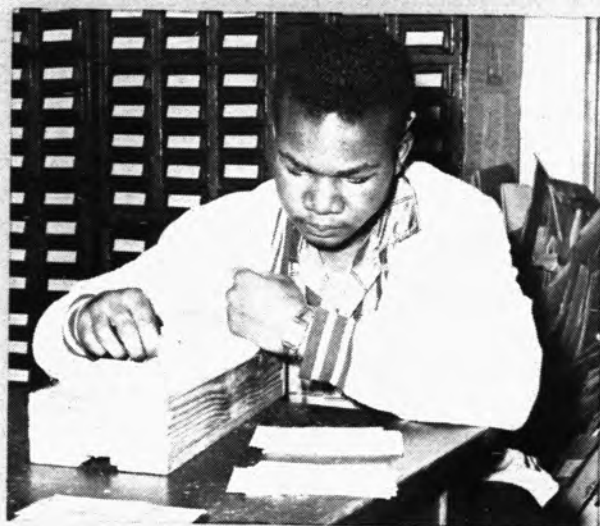
Of Easter's Glad Rebirth.

Such a life is yours — O Priest of Jesus Christ!

Sr. Eileen Marie, O.P.



THE B R O T H E R S



The work of God must go forward. It is like a fire which must never die but which wants to creep across the continents. Our Lord Himself came to earth to set the flame ablaze and how anxious He was that the flame spread far, that the work of God go forward among our countrymen and among the peoples abroad. But for this, men are needed, and we call them Men of God. We pray and we appeal in a special way this month of March for Men of God. They are the priests and brothers who give their whole lives for God's cause. Brothers are men who support the efforts of the priests. Their work is done in the classrooms and on the farms and in the workshops. The meaning of the Brotherhood is best mirrored in the life of St. Joseph the first Man of God to be enlisted in the cause of Christ. The Brotherhood means a giving of one's entire self to God's work, not only one's muscles and mind, but even one's heart! And what is the meaning of the priesthood?

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To all who come to seek for Him —

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ARCHBISHOP

On January 16, 1961 Most Rev. Joseph Kiwanuka, W.F. was made head of the Church in Uganda, East Africa when Pope John XXIII named him Archbishop of Rubaga the Metropolitan See of Uganda. His nomination gives the world its seventh Negro archbishop. Archbishop Kiwanuka succeeds Archbishop Joseph Gabana, W.F., Canadian-born missionary who was named first Archbishop of Rubaga when the Uganda hierarchy was established in 1953. Archbishop Gabana, 64, resigned his See to make way for a local Ordinary. The Holy Father transferred him to the titular See of Carallia.

Archbishop Kiwanuka's promotion to the Archbishopric of Rubaga was made by Pope John at the private consistory of January 16 in which, also, he elevated four new cardinals, among them Joseph Cardinal Ritter of St. Louis.

Africa's seventh Negro Archbishop was one of 12 missionary bishops consecrated to the episcopate by the late Pope Pius XII on the feast of Christ the King in St. Peter's Basilica in 1939—less than two months after the outbreak of World War II. He was then the first Negro bishop in Africa in modern times. Bishop Kiwanuka remarked during a visit to the United States a decade later that the Pope had told him at the time of his consecration: "I would like to consecrate many African bishops, but my consecrating them will depend on you."

Today, Africa has a Negro cardinal and thirty-four other Negro prelates.

With our readers, we Divine Word Missionaries ask God to bless the world's newest Negro archbishop.

Bishop Kiwanuka was 10 years consecrated when, in 1949, he visited the Divine Word Seminary at Bay Saint Louis, Mississippi where he was welcomed by Very Rev. William Bauer, S.V.D., then head of Divine Word Missionaries' Southern Province.

SPIRITUAL READING

(Continued from Page 76)

but to gladly accept them as manifestations of God's will. In the hour of his biggest disappointment, when he was troubled about the unexplained pregnancy which Mary showed. St. Joseph did not complain or rebel. He surrendered to God's will reasoning that somehow, even in that great disappointment, the Divine Will was being manifested. And future events proved him right. But at the time when he made his valiant surrender he could not know the future. He knew only his heartbreak of the hour and the apparent injustice of the moment.

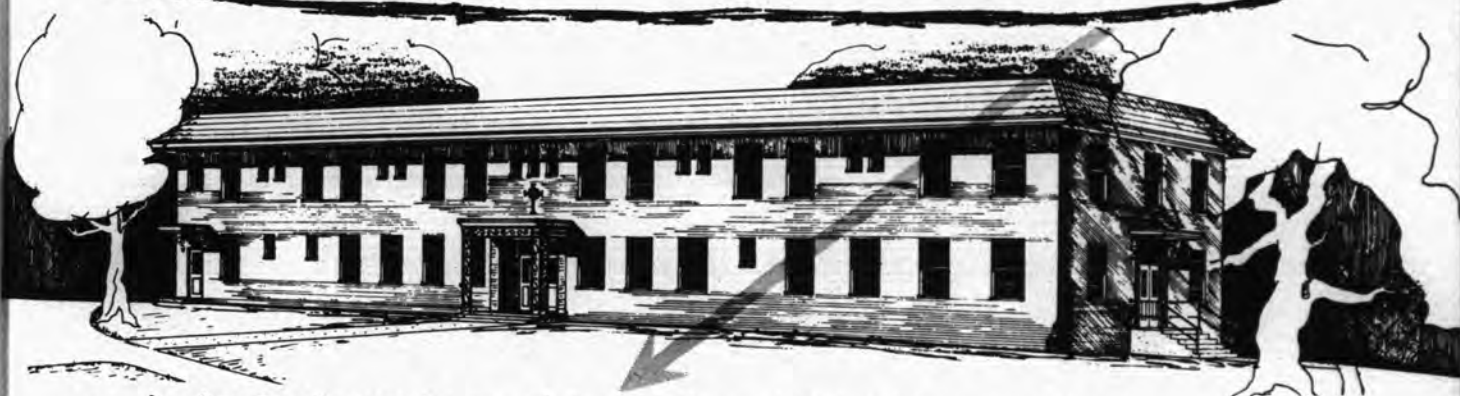
Second, St. Joseph's life was a life of self-denial. He made himself do without the abundant materials which our human spirit can come to relish so highly (food, fun, pleasures of the flesh, pride of place, etc.) He did without them, not essentially because he could not afford them, or was too frigid or dull to appreciate their at-

traction, but because he wanted his human spirit to relish Someone immensely more appreciable. For that reason, rather than employ his strength and his skill and his intelligence to create a comfortable nook for himself, he freely chose to live in a despised and struggling environment that he might live with the Son of God and His Mother.

If Lent is supposed to be a brief tutoring in self denial, St. Joseph is the perfect tutor. For him, self denial meant immensely more than momentarily giving up a pleasure. It meant forever choosing the Only Good.

Here we have the perfect model for our Lenten observance, one whose life of silent suffering and self denial can teach us what Lent itself is trying to teach us, that God is to be served not in coldly calculating but in generously surrendering.

PLACE YOUR NAME IN OUR NEW FACULTY BUILDING



... by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Pews (12)	\$50 each
Communion Rail	\$250
Vestment Case	\$300
Statues (2) (now 1)	\$250 each
Sedilia (bench)	\$100

IN THE PRIESTS' ROOMS

Beds (24)	\$75 each
Crucifixes (24) (now 20)	\$5 each

IN THE LIBRARY

Stacks (10)	\$250 each
Tables (4)	\$100 each
Chairs (24)	\$12 each

IN THE RECREATION ROOM

Tables (2)	\$75 each
Lounge chairs (10)	\$25 each

IN THE CORRIDORS

Drinking fountains (2)	\$250 each
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SEVENTH NEGRO

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Today, Africa has a Negro cardinal and thirty-four other Negro prelates.

With our readers, we Divine Word Missionaries ask God to bless the world's newest Negro archbishop.

Bishop Kiwanuka was 10 years consecrated when, in 1949, he visited the Divine Word Seminary at Bay Saint Louis, Mississippi where he was welcomed by Very Rev. William Bauer, S.V.D., then head of Divine Word Missionaries' Southern Province.

SPIRITUAL READING

(Continued from Page 76)

but to gladly accept them as manifestations of God's will. In the hour of his biggest disappointment, when he was troubled about the unexplained pregnancy which Mary showed. St. Joseph did not complain or rebel. He surrendered to God's will reasoning that somehow, even in that great disappointment, the Divine Will was being manifested. And future events proved him right. But at the time when he made his valiant surrender he could not know the future. He knew only his heartbreak of the hour and the apparent injustice of the moment.

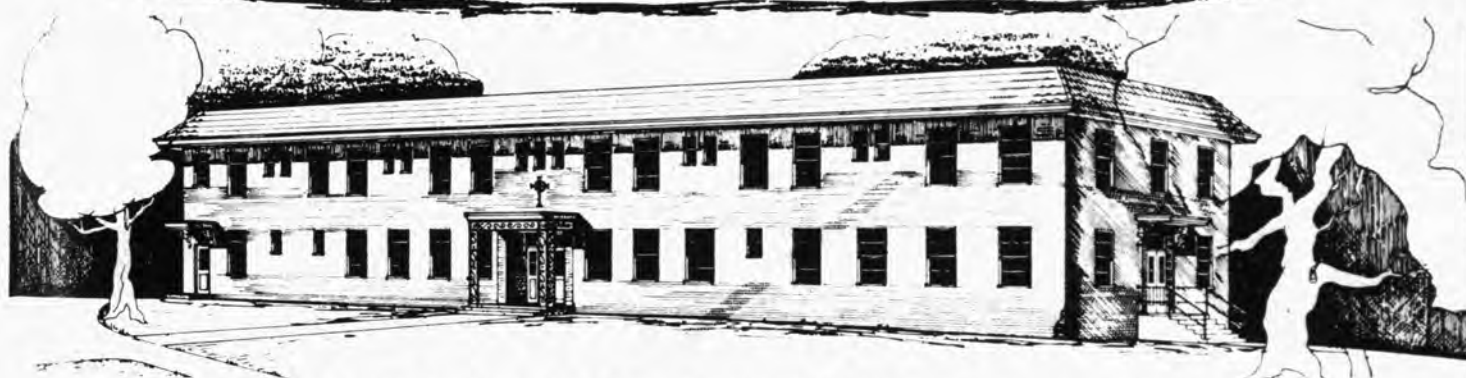
Second, St. Joseph's life was a life of self-denial. He made himself do without the abundant materials which our human spirit can come to relish so highly (food, fun, pleasures of the flesh, pride of place, etc.) He did without them, not essentially because he could not afford them, or was too frigid or dull to appreciate their at-

traction, but because he wanted his human spirit to relish Someone immensely more appreciable. For that reason, rather than employ his strength and his skill and his intelligence to create a comfortable nook for himself, he freely chose to live in a despised and struggling environment that he might live with the Son of God and His Mother.

If Lent is supposed to be a brief tutoring in self denial, St. Joseph is the perfect tutor. For him, self denial meant immensely more than momentarily giving up a pleasure. It meant forever choosing the Only Good.

Here we have the perfect model for our Lenten observance, one whose life of silent suffering and self denial can teach us what Lent itself is trying to teach us, that God is to be served not in coldly calculating but in generously surrendering.

PLACE YOUR NAME IN OUR NEW FACULTY BUILDING



... by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Bews (12)	\$50 each
Communion Rail	\$250
Vestment Case	\$300
Statues (2) (now 1)	\$250 each
Medilia (bench)	\$100

IN THE PRIESTS' ROOMS

eds (24)	\$75 each
rucifixes (24) (now 20)	\$5 each

IN THE LIBRARY

Stacks (10)	\$250 each
Tables (4)	\$100 each
Chairs (24)	\$12 each

IN THE RECREATION ROOM

Tables (2)	\$75 each
Lounge chairs (10)	\$25 each

IN THE CORRIDORS

Drinking fountains (2)	\$250 each
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ALONG THE DIVINE WORD MISSIONARIES

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

by THOMAS POTTS, S.V.D.

ABOUT OUR MISSIONS AND OUR MEN

Austin, Tex.	paragraph 8
Asbury Park, N.J.	paragraph 11
Broussard, La.	paragraph 6
Cade, La.	paragraph 6
Clarksdale, Miss.	paragraph 1
Franklin, La.	paragraph 5
Glencoe, La.	paragraph 5
Jackson, Miss.	paragraph 3
Julien Hill, La.	paragraph 5
Lafayette, La.	paragraph 8
Luling, Tex.	paragraph 10
Maurice, La.	paragraph 9
Mouton Switch, La.	paragraph 8
Pine Bluff, Ark.	paragraph 4
St. Martinville, La.	paragraph 7
Trenton, N.J.	paragraph 11
Yazoo City, Miss.	paragraph 2

The Southern Negro Missions gladly greet the spring whose warm winds will mean large savings on fuel bills in churches, schools, rectories, convents, and halls. The receding winter blew cold and long, and some of our missionaries with alarm saw the fuel bills mount. Through the winter months our Divine Word Missionaries were busy on a wide range of projects even as the work of convert-making and mission-minding held steady. The following list of projects does not include all that busied our missionaries in recent months, but suffices to show how varied is the work of our men.

1. At *Clarksdale, Mississippi*, Father Leonard Hoefler, S.V.D. completed an addition to Immaculate Conception High School. He will be able to enroll more of the Negro youths who ask for Catholic schooling in the largest city of north Mississippi. Five Sisters of Charity of the Blessed Virgin Mary and one lay teacher make up the capable staff for the entire school.

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Catholic basketball tournament was carefully planned and successfully executed again this year at St. Francis School. In Mississippi, our Negro mission schools have to face non-Catholic public school teams through most of a season's competition. St. Francis' all-Catholic tournament brings Catholic Negro students into contact at least once annually.

3. At *Jackson, Mississippi*, in early February, the head of our southern mission work, Very Rev. Robert C. Hunter, S.V.D., met with our Mississippi and Arkansas missionaries to plan for more effective work in our stations through those two States. Paramount in that planning was Father Provincial's particular wish to learn about certain almost intangible obstacles to more effective work. To little avail do we remove easily detected concrete obstacles if the intangible obstacles remain unprobed.

4. At *Pine Bluff Arkansas*, Father Joseph Kehrer, S.V.D. reports that his work is completed on the new convent



Our mission at Clarksdale, Miss.

Our San Francisco Mission



Our Belle Chasse, La. Mission

for the Sisters Servants of the Holy Ghost. Father single-handedly built the convent through several years labor. No one, save Father himself, can know what great efforts this missionary has made for the well-being of the Sisters who staff his school. He labored through very adverse weather, for Arkansas' summers and winters know not mildness. He faced severe mental strain, for his building funds remained meager through the two years he worked on the convent. Yet, Father Joe, "Arkansas' carpenter-priest" (he holds a union membership), never dropped his hammer. Meanwhile he attended to all his pastoral duties and to all his priestly prayers. It must be reported, too, that some time ago this missionary was brave enough and skilled enough to repair the roof of his old church—a \$700 job which he did at a cost of \$67. What a saving for the friends of our Negro Missions!

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Father Haines at our Franklin mission

7. At Notre Dame Parish in *St. Martinville*, while the frequent Louisiana rains fell and swelled old Bayou Teche alongside his mission, Divine Word Missionary Father Anthony Bourges, S.V.D. set to decorating the interior of his large church. By early January the work was completed and Notre Dame Church was as good as new inside and outside. Over a year ago Father renewed the church's exterior with a complete brick facing. Our missionaries are determined to serve our Negro people with Houses of God made as attractive as circumstances allow.

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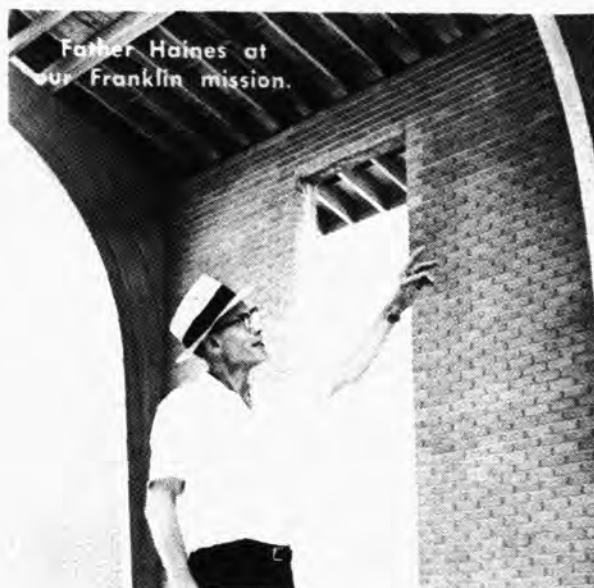


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10. At *Luling*, Texas, Father Vincent Waiches, S.V.D. is wearing a brand new scholastic degree. At the University of Texas in Austin he earned the Ph.D. with special work in Counseling Psychology. It is believed that Father Vince is the first American pastor to hold that particular degree. The conviction that he would do more effective priestly work buoyed him in his efforts to earn the Ph.D. Times unnumbered he had to drive the 100 miles round trip to the University in Austin from our Luling mission where he is the pastor.

11. From our missions on the East Coast we learn from Fathers Bernard Kowalski, S.V.D. and Peter Heier, S.V.D., Divine Word Missionaries at St. Peter Claver in *Asbury Park, N. J.* and at Our Lady of the Divine Shepherd in *Trenton, N. J.*, that their parishes are humming. The Oblate Sisters of Providence (Baltimore) are stationed at both parishes.



At our mission in Mouton Switch.

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Boys! Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI

At our mission in Asbury Park, N. J.



Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

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At our mission in Asbury Park, N. J.



and your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

Boys' and Girls' CORNER

Dear Boys and Girls,

Here's wishing you a fine March HELLO! And I hope it is a nice, clear, sunny one, though usually March comes in rather on the rough side.

This is the month of St. Joseph, so I shouldn't have to encourage you to make a special prayer for his help in your school work.

A. CORNE'S MAIL POUCH

The postman has been bringing it in, and I must confess, that I've been a little slow in sending answers out. It all came right about the time of the mid-year exams, so I'm using that as an excuse and hoping that you will forgive me if you haven't gotten an answer to your letters yet.

However, I want you to hear from some of my young friends.

PRISCILLA CHILDS (Orlando, Fla.) "I get the Messenger regularly and enjoy it very much. I am 12 yrs. old and in 7th grade and would like to have a penpal. I am saying a rosary each day for the missions. With the letter I am enclosing a few cancelled stamps. Your truly."

CARMEN PEDROSA (Rio Piedras, P.R.) "... Thank you very much for the stamp. It is very beautiful and so is the prayer in back of the stamp. Classes have not yet begun for me. They will begin on January 9th. This is because we celebrate Epiphany in both the religious sense and as a worldly custom of our country. Epiphany is a holiday of obligation and classes, even in public schools, begin two or three days after January 6th. . ."

HOWARD BIERLEY, 12 (Grand Rapids, Iowa) "Every issue of The Messenger that you send out I read clear through. I especially like Along the Divine Word Mission Trail and A. Corne's Page. I hope you continue your publishing of it. I am entering the Young Artists' Contest on A. Corne's Page. Your faithful reader."

NORMA MARIE McMAHON (Long Island, N. Y.) "... My age is 12 and I

attend Holy Name of Mary School. I read the Girls' and Boys' Corner often but this is the first time I've ever joined in any of your contests. I shall say the same extra prayers for the missions I always do. Your truly."

Boys and Girls, if there is one thing these old eyes enjoy, it is the reading of the letters sent in to the CORNER. It really thrills me to read about your prayers and sacrifices for the missions. I firmly believe that you are an army at home behind the army of missionaries who are out in the battle. I hope that some day, some of you will join the army of active fighters who are waging the battle of the Lord for souls.

* * *

YOUNG ARTISTS' CONTEST

I'll bet some of you are just "bust-in'" to know who the winners are for this month's contest. Well-l-l-l, it seems as if the art students of Sister Mary Maurice, O.P., of St. Cecelia's School out in Nebraska, are learning their lessons well. They garnered three prizes this month. Take a look at the art work, by those over 12, which follows.

WINTER SCENE

drawn by Sheila Schreiner, 13
Hastings, Nebraska



The second prize winner is from the same school.

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STORMWIND drawn by Ellen Forster, 12 Hastings, Nebraska



However, for our third prize winner,
we scoot over to Massachusetts.

THE OLD COVERED BRIDGE drawn by Joseph Castaldo, 12 No. Wilmington, Mass.



Now, we come to the youngsters
under 12.

FARM LAND drawn by Charlene Hupf, 10 Hastings, Nebraska



TEEN drawn by Patricia Theis, 10 Hastings, Nebraska

As you can see, the art work for
this month is beautifully done, and
carefully finished. If it gets any better
than this, some of these youngsters
will be ready for a career almost as
soon as they finish school.

I'll be waiting to see what next
month brings in.

* * *

PEN PALS HURRAH!

I do not have any new names to
add to the list of those whom you
may ask for as Pen-pals, but remem-
ber that you can have your name sent
to any of those whose names have
been listed before in this section of
our CORNER.

Merely indicate the name of your
choice, and send it to me with a 4¢
stamp. As soon as possible, I forward
it to the pen-pal you choose, and your
correspondence begins.

This is a wonderful way of making
friends in far distant places, and of
learning a little about how other
people live in our large country.

ALSO HEARD FROM

Letter, stamps or drawings were
also received from Bonnie Everett of
Redlands, Calif., Nancy Poidomani,
Vincent Poidomani of Connecticut,
Doris Malacarne and William A. Rich
of Illinois, Helen D. Smith of Mary-
land, Mary Lou Sumberg, Dorothy and
George Castaldo and Arthur Petitpos
of Massachusetts, Leonard Sliva of
Nebraska, Kathy Gifford, Joan Bir-
mingham and Constance Steuerwall of
New York, Grace Bierley of Ohio, and
Suzanne Routhier of Vermont.

To all—a big HELLO, a fervent
THANK YOU. Don't forget a little
prayer every day for the missions and
the missionaries. May God bless and
keep all of you. Your good friend,

A. CORNE
Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi

Interview with a NEGRO BISHOP who was **EXPULLED!**

On January 12, 1961, His Excellency, Auxiliary Bishop Remy Augustin, S.M.M. of Port-au-Prince, Haiti arrived at Idlewild Airport in New York City after his January 11 expulsion from his country. On January 14, though he had not yet admitted the secular press, Bishop Augustin graciously allowed an interview by the St. Augustine's Catholic MESSENGER in view of the MESSENGER'S special interest in the Catholic Negro Bishops. The interview was made possible through the kindness of the Montfort Fathers of Long Island of which religious order the Bishop is a member. A Montfort Father, also, acted as interpreter for the French-speaking Bishop who is apparently the victim of crude politics.



Bishop Remy Augustin, S.M.M.

Q—Your Excellency, when did you arrive in the U. S.?

A—Thursday night, January 12. I had a very comfortable 3½ hours jet flight after leaving Puerto Rico. After my expulsion from Haiti I stopped at Puerto Rico and remained there two days.

Q—Did you meet with sympathy from the Puerto Ricans? Was your expulsion already known to them when you arrived there?

A—Yes, the people of Puerto Rico were full of pity. I especially remember one woman's remark, "His poor mother!"

Q—Were you able to bid farewell to your mother before you were expelled?

A—No, I was not. My mother, as did all the Haitian people, knew of what had happened only after it was all done. Between midnight of January 10 and 1:00 A.M. I was snatched from my house and put into Fort Dimanche prison where I was detained 14 hours. From the prison I was taken directly to the plane which flew me out of my country. In my hastily forced expulsion all of my belongings were left behind. My partial dental plate, even my episcopal ring. The ring which I am wearing is that of Archbishop

Davis of San Juan, Puerto Rico who befriended me enroute to the United States.

Q—How old is your mother?

A—She is 76. My father died five years ago on June 11. That date happens to be my ordination anniversary, for I was ordained June 11, 1933.

Q—Are there other members in your family?

A—Yes, I have four brothers and two sisters. One brother is a priest; one brother is a doctor; another is an agricultural expert; the fourth brother is a school teacher; also one sister is a school teacher; the other sister is a nun; two of my maternal aunts are nuns. All of these people live in Haiti.

Q—Is it Your Excellency's wish at this time to comment further about the unfair act of expulsion or about any matter related to it?

A—No, not at this time.

Q—About the Church in Haiti — what statistical information can you say about it?

A—There are five dioceses in Haiti. I am assigned to Port-au-Prince, the Archdiocese among the five, where I was Auxiliary to Archbishop Poirrier who himself was expelled on November



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24, 1960. After his expulsion I was appointed by Rome Apostolic Administrator. There are 1,250,000 Catholics in the Archdiocese and about 50 parishes some of which are very large in territorial extent. The priests must make their rounds on horseback. In the countryside stations it is impossible to offer Mass every Sunday, so catechists "sanctify the day" by leading the congregation in common prayers. Depending on the size of his work, the priest gets to the outlying stations about once or twice a month. In some places the mission chapels or stations, from point of view of Catholicity, are sometimes better than the mother parish. To coordinate the instructions to the widely scattered congregations, a religious bulletin is written by the Bishop each month. It contains a spiritual instruction or lesson for each Sunday of the month and is read to the congregation by the priest or by the catechist who receives it through the mails or by personal delivery.

Q—How many priests are there in all of Haiti?

A—Referring only to the Haitian priests, I will say there are about 100 in all five dioceses. Haiti is practically a mission territory, though actually it has a non-mission status.

Q—Bishop, will you please tell about your early years?

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said before, I was ordained in 1933. That was while the secular priests still staffed the seminary. I was ordained a secular priest for the Port-au-Prince Archdiocese. After three years I asked to enter the order of the Montfort Fathers. The Montfort Fathers administer the Port-au-Prince Archdiocese entirely. There is presently one secular Haitian priest in the Archdiocese. My novitiate was made at Scelles-sur-Belles, France in the department (state) of Deux-sèvres. The three years in which I was a secular priest I worked in a total of four different parishes as curate and later as pastor.

Q—When were you consecrated, Your Excellency?

A—I was consecrated May 31, 1953 by the Apostolic Nuncio, a one-time professor (25 years) of Canon Law at Washington, D. C.'s Catholic University. Incidentally, through the Nuncio my episcopal consecration traces back to St. Pius X. It is a pleasant reflection for me that, like Pius X, I too have been in turn a parish curate, parish pastor, and then bishop.

Q—Thank you for this intimate information about yourself and about the Church in Haiti, Bishop Augustin. The readers of the *Messenger* will delight to know that Your Excellency's spirits are quite high even though your expulsion saddens them. Does Your Excellency have a final comment about the expulsion?

A—(with smile) Holy Providence, it seems, wants me to learn English and Spanish, so Providence has sent me to America where I now have time and opportunity to learn both (gently laughs).

Q—Your blessing, please, Bishop.

A—May the blessing of Almighty God descend on you and remain forever, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Interview with a **NEGRO BISHOP** *who was* **EXPELLED!**

On January 12, 1961, His Excellency, Auxiliary Bishop Remy Augustin, S.M.M. of Port-au-Prince, Haiti arrived at Idlewild Airport in New York City after his January 11 expulsion from his country. On January 14, though he had not yet admitted the secular press, Bishop Augustin graciously allowed an interview by the St. Augustine's Catholic MESSENGER in view of the MESSENGER'S special interest in the Catholic Negro Bishops. The interview was made possible through the kindness of the Montfort Fathers of Long Island of which religious order the Bishop is a member. A Montfort Father, also, acted as interpreter for the French-speaking Bishop who is apparently the victim of crude politics.



Bishop Remy Augustin, S.M.M.

Q—Your Excellency, when did you arrive in the U. S.?

A—Thursday night, January 12. I had a very comfortable 3½ hours jet flight after leaving Puerto Rico. After my expulsion from Haiti I stopped at Puerto Rico and remained there two days.

Q—Did you meet with sympathy from the Puerto Ricans? Was your expulsion already known to them when you arrived there?

A—Yes, the people of Puerto Rico were full of pity. I especially remember one woman's remark, "His poor mother!"

Q—Were you able to bid farewell to your mother before you were expelled?

A—No, I was not. My mother, as did all the Haitian people, knew of what had happened only after it was all done. Between midnight of January 10 and 1:00 A.M. I was snatched from my house and put into Fort Dimanche prison where I was detained 14 hours. From the prison I was taken directly to the plane which flew me out of my country. In my hastily forced expulsion all of my belongings were left behind. My partial dental plate, even my episcopal ring. The ring which I am wearing is that of Archbishop

Davis of San Juan, Puerto Rico who befriended me enroute to the United States.

Q—How old is your mother?

A—She is 76. My father died five years ago on June 11. That date happens to be my ordination anniversary, for I was ordained June 11, 1933.

Q—Are there other members in your family?

A—Yes, I have four brothers and two sisters. One brother is a priest; one brother is a doctor; another is an agricultural expert; the fourth brother is a school teacher; also one sister is a school teacher; the other sister is a nun; two of my maternal aunts are nuns. All of these people live in Haiti.

Q—Is it Your Excellency's wish at this time to comment further about the unfair act of expulsion or about any matter related to it?

A—No, not at this time.

Q—About the Church in Haiti — what statistical information can you say about it?

A—There are five dioceses in Haiti. I am assigned to Port-au-Prince, the Archdiocese among the five, where I was Auxiliary to Archbishop Poirrier who himself was expelled on November

24, 1960. After his expulsion I was appointed by Rome Apostolic Administrator. There are 1,250,000 Catholics in the Archdiocese and about 50 parishes some of which are very large in territorial extent. The priests must make their rounds on horseback. In the countryside stations it is impossible to offer Mass every Sunday, so catechists "sanctify the day" by leading the congregation in common prayers. Depending on the size of his work, the priest gets to the outlying stations about once or twice a month. In some places the mission chapels or stations, from point of view of Catholicity, are sometimes better than the mother parish. To coordinate the instructions to the widely scattered congregations, a religious bulletin is written by the Bishop each month. It contains a spiritual instruction or lesson for each Sunday of the month and is read to the congregation by the priest or by the catechist who receives it through the mails or by personal delivery.

Q—How many priests are there in all of Haiti?

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OUR FOREIGN

CENTRAL AMERICA

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I arrived in Guatemala City on July 14. I regret that this is not the place to describe the beauty, history and deep culture of this metropolis of 300,000 people which was a see city almost a century before the Pilgrims' coming. After a 6-hour ride, part of which was up a winding and dangerous mountain path, I arrived at the plantation, or *finca* as we say in Spanish, where I was to work. The main plantation has about 200 people, nearly all pure Indians or of Indian-Spanish mixture. There must be about another 200 souls on the sub-plantations which lay roundabout. During the harvest season the plantation's population increases as other mountain Indians come from miles around to work picking coffee berries or preparing them for shipment. Nearly all these Indians speak a Mayan dialect,

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My plan was to intensify the First Communion instructions which had been begun a few weeks earlier by the young Indian school teacher, a young lady trained in Guatemala City. (Guatemalan law requires each plantation owner (*finquero*) to operate a school at his own expense. It rarely goes beyond the third grade). Sixteen children (3 girls) were to make their First Communion, while thirteen children (2 girls) were to "commemorate" their First Communion. The daily schedule began at 9 A.M. and ended in mid-afternoon. It comprised, besides two instructions periods, Holy Mass, Stations of the Cross, and outdoors recreation. Then, from about 5 P.M. to 6 P.M., when most of the adults were back from the fields, I began to visit the adults to take up census and to get acquainted. The people's spiritual plight is apparent from the fact that, of the forty or more "homes" I visited, only two couples were living in a marriage blessed by the Church. All the other unions were common-law. A partial reason for the low moral state is that, until half a year before my arrival, the people could have a priest's care but once a year — when he could come. Now, however, the *finca* in which I worked can be visited every six weeks or so by a priest, a zealous Italian newly assigned to the area. His far-stretching "parish" numbers about 15,000 souls. Recently a *finquero* wrote to me to say that nearly all his people are now ready to have their marriage rectified. I placed the word

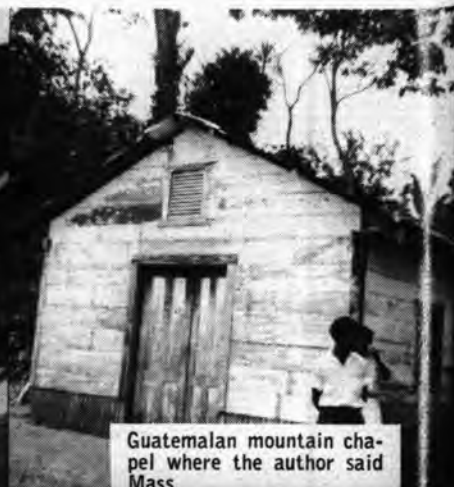
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This mission work had its moment

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Not long before I left Guatemala, a wrinkled, barefoot Indian woman forced into my unwilling hand *two copper pennies* saying, "This is to thank you for coming from so far to say Mass for us who so rarely see a priest." I thanked her and told her that I would pray for priests for her people. Will you pray for that intention, too?

MASS INTENTIONS GRATEFULLY RECEIVED

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Customary Offerings for Holy Masses
(Vary according to your Diocese regulations)

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(Kind of Mass?)	(How many?)	(For what intention?)	(Offering?)

Send your Mass intentions to:

FATHER PROVINCIAL, DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI



mountain cha-
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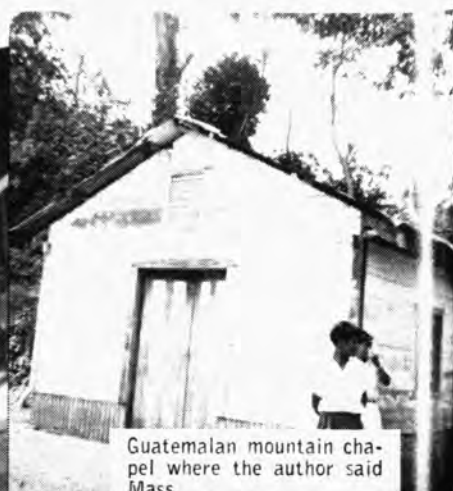
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mountain cha-
the author said

What Does The American Negro Want?

When I was a child my mother's impatience with my grasping mealtime habits sometimes made her complain that my eyes were bigger than my stomach and that I wanted more than was good for me. Today the white man in the U. S. (the general body is envisioned, not the individual) similarly complains about the American Negro. He complains that the Negro does not really know what he wants in his loud protesting and that generally he wants more than is good for him. Then he proceeds to enumerate what it is the Negro wants. From the degree of vociferousness with which he complains of each, it seems the white man has established, in his own mind anyhow, a certain priority or degree of urgency for the Negro's various wants. According to the degree of strength with which the white man objects to each, he lists the colored man's wants in the following order: 1. desire for intermarriage with Whites, 2. desire for close, personal social intercourse with Whites, 3. desire for political power over Whites, 4. desire for favoritism over Whites in legal matters, 5. desire for favoritism over Whites in gaining access to the necessities of life.

But really, the white man is not qualified to make the foregoing judgment about Negro aspirations, simply because he has almost wholly shut out the Negro from his attention. How can he know the Negro's most intimate wants when he never pays any attention to the race except in a most casual way? So oblivious of the Negro are the Whites who are being considered here that they are even unaware of the extent to which they have shut him out of their attention — and the chief complaint from would-be mediators on America's interracial problems is the complaint that there has developed a nearly complete breakdown of contact between the two races. Behind their walls of isolating segregation the

Whites simply do not "know the Negro" as they so smugly insist they do.

Actually their "knowledge" of the Negro's wants strikes him as ludicrous, outrageous, and insulting, for it reveals the Whites' stupefying belief that the American Negro has not advanced one step ahead of his pre-Civil War status. Yet, pity of pities, this unfortunate image of the Negro is doomed to a kind of perpetuation in the Whites. 1. by their confidence that they fully know the Negro and the extent of his desires, 2. by the system of reciprocating segregation by which the Whites are denied contact with the very Negroes they need to know, 3. by their wilful blindness when on occasion they are confronted with what the Negro himself claims is his true image and valid aspirations.

What are those aspirations? What are the things which the Negro himself claims to be his real desires? Are they the very same as those which the Whites list when they enumerate the Negro's desires? Listed in the order of priority which the Negro himself assigns to them, these are the things which the Negro in America wants:

1. a fair, equal, and unimpeded access to a decent livelihood, and an unshackled status within the citizenry,
2. a fair and equal treatment in matters legal and *an immediate stop to police brutalities*, 3. a fair participation in the democratic process of our government, 4. classification and acceptance or rejection on basis of his personal merits alone, 5. desire for interracial marriage is practically nonexistent among the Negro people. There is no such group desire.

What is revealed here? The Negro's wants are directly the inverse of what Whites claim they are. It is not a white spouse which the Negro wants, but a fair share of America with the dignity becoming a human person.

The author is a Divine Word Missionary from Louisiana.

MISSION GIFT AGREEMENT

(ANNUITY)



A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.



6 Benefits of the Mission Gift Agreement

A SIMPLE, SAFE, SOUND SOLUTION
TO YOUR INVESTMENT PROBLEMS

1. A Safe Investment
2. A High Rate of Interest
3. A Practical Charity
4. A Missionary Work
5. A Happier Death
6. Eternal Remembrance

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Rev. dear Father:

I have \$_____ at my disposal that I could put into
your Mission Gift Agreement. I am _____ years of age. What rate of
interest would you pay me for this during the remaining years of my
life?

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Address _____

City _____ Zone _____ State _____

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word
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A Negro Priest Answers a Timely Question . . .

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For a new convert, or for any friend . . .

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(Published by Divine Word Missionaries, Bay Saint Louis, Mississippi)

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St. Augustine's Catholic MESSENGER
Bay Saint Louis, Mississippi

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Augustine

Catholic Negroes in Miss. & Tenn.

WHAT APRIL BROUGHT
A LIFESKETCH

APRIL

1961



MISSION MASS LEAGUE



*For the Living and the Dead
Eternal rest grant to them, O Lord!*

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(ANNUITY)

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BAY SAINT LOUIS, MISSISSIPPI

the Magazine with a Message

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The cover: A colored family at the Josephite Missionaries' St. Philomena Parish in Pass Christian, Mississippi.



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The Message



... from
Divine Word Missionaries

Indeed, in the city of New Orleans, of every five converts two were Negroes. Catholic Negroes in our land increased by 37,000 over the 1959 total, and included in that total were 12,248 converts.

The number of Catholic Negroes now stands at 653,217. And remarkable enough, there was a 9% increase of Catholic Negroes in the South through 1960. The actual increase was 6,345. Not a large number, but yet quite significant.

One is cautioned against excessive optimism, but if the American Negro continues to enter the Church at the rate which has held over the past years, then surely by 1980, there will be at least a million Catholic Negroes in America.

There were listed eight dioceses which each have more than 30,000 Catholic Negroes. They are the Dioceses of Lafayette, La., New Orleans, Washington, New York, Chicago, Philadelphia, Galveston, Tex., and Los Angeles. In 66 dioceses spread through 35 states Negroes receive the ministration of thousands of priests and particularly of 702 priests who are engaged at places where the Church finds the Negro people segregated.

Fourth article in a Messenger series
reviewing Catholicism among U.S. Negroes.



CATHOLIC NEGROES in MISSISSIPPI and TENNESSEE

by a DIVINE WORD MISSIONARY

Mississippi has the third largest Negro population among the 50 States. The 1950 census listed 986,494 Negroes in Mississippi. By 1959 the State had lost a reported 14% of that number, or 13,894 Negroes who migrated elsewhere. The State's present Negro population, then, stands near 962,000. That total is surpassed by only Georgia's and North Carolina's totals. The Negro populations in Alabama, Texas, and New York closely follow that of Mississippi. In Mississippi Negroes constituted 45.3% of State's entire population according to the 1950 census. That ratio has not greatly changed since then, as Whites have been leaving the State as steadily as have the Colored.

Among the nearly 962,000 Negroes

in Mississippi there were numbered in 1960 only 6,556 Catholics, a sum amounting to a microscopic 0.6% of the total. There are 150 Negroes in Mississippi who are *not* Catholics for every Negro who is a Catholic! The Baptist and Methodist Churches claim the membership of most Negroes in the State. However, the actual attendance at churches of these Protestant sects seems to fall far below the expected.

The effort to win Catholics among the State's colored people began early. By the third quarter of the last century Negroes were under Catholic care in at least three places, Natchez, Bay Saint Louis, and Biloxi. The work received new impetus in the first decade of the present century when Divine

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

The Message



Spreading the Good News

We are pleased to be able to transmit again this year the very good news which recently issued from the office of the *Commission for Catholic Missions among the Colored People and Indians*. In reporting on the Church's work among the American Negroes in 1960 the *Commission* revealed that of every eight people converted to Catholicism in 1960 one was a Negro.

Indeed, in the city of New Orleans of every five converts two were Negroes. Catholic Negroes in our land increased by 37,000 over the 1959 total and included in that total were 12,248 converts.

The number of Catholic Negroes now stands at 653,217. And remarkable enough, there was a 9% increase of Catholic Negroes in the South through 1960. The actual increase was 6,345. Not a large number, but yet quite significant.

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The church warmly welcomes the Negro into her fold as she has welcomed races and nations through all the centuries. We ask our readers to pray that a closer acquaintance with and a better understanding of the Church may come to the American Negro people. We ask their prayers that men and women will vastly increase to serve as essential instruments in bringing the Negro into the Church. We ask prayers also that the material needs may dissolve of those missions already engaged in winning the Negro.

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Word Missionaries and Josephite Missionaries began laboring at half a dozen places in the State. But the real impetus came after the mid-1920's when the present Bishop, Most Rev. Richard O. Gerow, S.T.D., assumed care of the Natchez Diocese. (It has since been named the Natchez-Jackson Diocese.) In his episcopate he has increased the number of Catholic Negro congregations from nine to thirty.

It is a credit to the Bishop's zeal and to that of almost 175 religious men and women and of nearly 50 lay persons that the number of Catholic Negroes in Mississippi shows a steady exodus of Catholic Negroes out of the State. Commonly, young Negroes leave Mississippi soon after high school. They journey usually to the Midwest, and especially to the Chicago area. The Diocese of Natchez-Jackson has lost perhaps several thousand Catholic Negroes to the Chicago area. The Church in Mississippi is deprived not only of these youthful Negroes themselves with their budding talents, but it is deprived also of the families they will raise in future years. Some years back, the statement goes, the Cardinal Archbishop of Chicago said consolingly to Most Rev. Bishop Gerow, "The Archdiocese of Chicago owes much to the Diocese of Natchez-Jackson, for we in Chicago daily receive the benefit of your work in Mississippi."

The more than 5,000 Negro students in Catholic schools of the diocese are not all Catholics, of course. Perhaps only about 15% of them are Catholics. For more than half a century very efficient Catholic schools have served Negroes in Mississippi. Some of these Catholic schools were in operation years before the State of Mississippi bothered to provide public schools for Negroes. At great sacrifice the Natchez-Jackson Diocese provided modern school buildings at its Negro missions long before the State began to abandon the wooden shacks which it did finally "give" to the Negroes. In



Pass Christian, Miss. mission conducted by Josephites — the grammar school.



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Confirmed at Pass Christian.



Bishop Gerow and Josephites.



Bishop Gerow and Pax Christi members, (lay apostles).

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The Natchez-Jackson Diocese covers all of Mississippi. By its topography the State can be fairly divided into three distinct sections, though those fully acquainted with such matters divide the State yet more. The *Delta* is the great stretch of rich alluvial soil which parallels the Mississippi River in its flow to the Gulf of Mexico. This section spreads away from the river bank for a distance of 30 to 50 miles. The Negro population in this area is one of the most dense in the country. Ten Catholic missions have been established among these people. It was here that was made the Divine Word Missionaries' very first undertaking in

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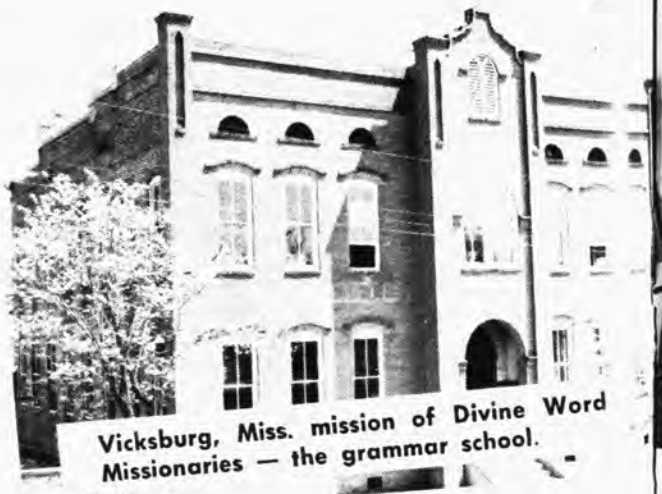
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State, by far the largest section. Negroes are found in and near the cities and towns of this area. Ten missions have been established also among them.

Tennessee's 530,603 Negroes make its Negro population rank 13th among those of the 50 states. The sum constitutes 16.1% of the State's popula-



Catholic wedding at Divine Word Missionaries' St. Francis Mission, Yazoo City, Miss.

NEGROES in MISSISSIPPI and TENNESSEE

tion total. However, among these more than half a million Negroes there were only 2,773 Catholics in 1960, to establish a percentage of but 0.5%. On the average, among every 200 Negroes in Tennessee there will be found but one Catholic! Of the thirteen southern states, Tennessee has the smallest number of congregations composed of Catholic Negroes (5). These five congregations are served by seven priests.

This, of course, means that the non-Catholic Negroes in that State will, on the average, come into the least frequent contact with Catholicism. Yet, in 1960, these few priests reported 122 converts, or almost 18 converts each, for an average. There is hope, then, that, although the Tennessee Negro has a longtime affiliation with the Protestant sects, he can be made more interested in the Catholic Church.

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STATISTICS FOR NEGRO MISSIONS

Compiled by Divine Word Missionaries at Bay Saint Louis, Mississippi

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Diocese of Natchez-Jackson, Mississippi Natchez	1. Holy Family	2 Josephites	471	82	10 Sisters of Holy Ghost; two lay teachers
	2. St. John the Baptist (Cranfield)	1 Josephite (same above)	-----	-----	-----
	3. St. Anthony (Harriston)	1 Josephite (same above)	-----	-----	-----
	4. St. Mary (Laurel Hill)	1 Josephite (same above)	-----	-----	-----
Jackson	5. Holy Ghost	2 Divine Word Missionaries	331	106	10 Srvnts. of Hl. Ghost; three.
	6. Christ the King	1 Divine Word Missionary	253	-----	5 School Srs. of St. Francis; two.
Bay Saint Louis	7. St. Rose de Lima	1 Divine Word Missionary	163	51	7 Servants of Holy Ghost; one.
Biloxi	8. Our Mother of Sorrows	1 Josephite	189	60	6 Bl. Sacrament Srs.; three.
Camden	9. Sacred Heart	1 Trinitarian	139	37	7 Ursulines.
	10. St. Elizabeth (near Ofahoma)	1 Trinitarian (non-resident)	-----	-----	-----
	11. St. Mary (Ofahoma)	1 Trinitarian (same above)	-----	-----	-----
Canton	12. Holy Child Jesus	1 Trinitarian	195	29	7 Franciscans of Per. Adoration.
Carthage	13. St. Joachim	1 Trinitarian	45	-----	3 Franciscans III Order Reg.
Clarksdale	14. Imm. Conception	1 Divine Word Missionary	278	28	5 Srs. of Charity of BVM; three.
Greenville	15. Sacred Heart	2 Divine Word Missionaries	373	90	10 Servants of Holy Ghost; three.
Greenwood	16. St. Francis of Assisi	5 Friars Minor (3 priests, 2 brothers)	229	-----	6 Srs. of St. Joseph, III Order Fran.; one.
Gulfport	17. St. Theresa	1 Josephite	114	-----	3 Bl. Sacrament Srs.; one.
Hattiesburg	18. Holy Rosary	1 Divine Word Missionary	-----	-----	-----
Holly Springs	19. St. Mary	1 Sacred Heart Father	224	80	9 School Srs. of St. Fran.; 1.
Indianola	20. St. Benedict the Moor	1 Friar Minor	-----	-----	-----
Meridian	21. St. Joseph	1 Divine Word Missionary	228	59	8 Servants of Holy Ghost; three.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *St. Augustine's Catholic Messenger*, and veterans in the Negro Missions of the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

MISSIONS IN MISSISSIPPI and TENNESSEE

Catholic Directory, 1960

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Diocese of Natchez-Jackson, Mississippi					
Mound Bayou	22. St. Gabriel	1 Divine Word Missionary	121	22	5 Oblate Srs. of Providence (Baltimore)
Pascagoula	23. St. Peter	1 Josephite	179	-----	4 Sisters of Holy Ghost.
	24. St. Peter Mission (Moss Point)	1 Josephite (same above)	-----	-----	-----
Pass Christian	25. St. Philomena	1 Josephite	186	-----	4 Sisters of Holy Ghost.
	26. Our Lady of Chartres (Delmas)	1 Josephite (same above)	-----	-----	-----
	27. St. Stephen (DeLisle)	1 Josephite (same above)	36	-----	2 Lay Teachers.
Vicksburg	28. St. Mary	2 Divine Word Missionaries	301	95	9 Servants of Holy Ghost; three.
Walls	29. Sacred Heart	3 Sacred Heart Fathers	146	79	7 School Srs. of St. Fran.; 3.
Yazoo City	30. St. Francis	2 Divine Word Missionaries	262	96	11 School Srs. of St. Fran.; 1.

OTHER INSTITUTIONS — Greenwood: Diocesan House of Pax Christi; 10 lay apostles (women) for education and charitable work among the Colored.

Clarksdale: St. Francis Center; 2 lay apostles of Pax Christi.

Meridian: St. Francis Center; 2 lay apostles of Pax Christi.

SUB TOTAL: 30 missions with more than 6,556 souls; 32 priests; 2 brothers; 4,463 pupils in 21 grade schools; 914 students in 14 high schools; 137 Sisters; 14 lay apostles; 31 lay teachers.

Diocese of Nashville, Tennessee

Nashville	31. St. Vincent de Paul	2 Friars Minor	417	-----	5 Bl. Sacrament Sisters; 4.
Chattanooga	32. St. Francis	1 diocesan priest	146	-----	3 Srs. of Charity of BVM.
Jackson	33. St. Joseph	1 diocesan priest (non-resident)	61	-----	2 St. Cecilia Dominicans.
Memphis	34. St. Anthony of Padua	1 Sacred Heart Missionary	200	-----	4 Sisters of Charity of Nazareth; one.
	35. St. Augustine	2 Friars Minor	398	200	12 Srs. of Charity of BVM; 3.

SUB TOTAL: 5 missions with more than 2,773 souls; 7 priests; 1,222 pupils in 5 grade schools; 200 students in 1 high school; 26 Sisters; 8 lay teachers.

GRAND TOTAL: 35 missions with more than 9,329 souls; 39 priests; 2 brothers; 5,685 pupils in 26 grade schools; 1,114 students in 15 high schools; 163 Sisters; 14 lay apostles; 39 lay teachers.

FORM OF BEQUEST IN WILL

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STATISTICS FOR NEGRO MISSIONS

Compiled by Divine Word Missionaries at Bay Saint Louis, Mississippi

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Diocese of Natchez-Jackson, Mississippi	1. Holy Family	2 Josephites	471	82	10 Sisters of Holy Ghost; two lay teachers
	2. St. John the Baptist (Cranfield)	1 Josephite (same above)	-----	-----	-----
	3. St. Anthony (Harriston)	1 Josephite (same above)	-----	-----	-----
	4. St. Mary (Laurel Hill)	1 Josephite (same above)	-----	-----	-----
	Jackson 5. Holy Ghost	2 Divine Word Missionaries	331	106	10 Srvnts. of Hl. Ghost; three.
	6. Christ the King	1 Divine Word Missionary	253	-----	5 School Srs. of St. Francis; two.
	Bay Saint Louis 7. St. Rose de Lima	1 Divine Word Missionary	163	51	7 Servants of Holy Ghost; one.
	Biloxi 8. Our Mother of Sorrows	1 Josephite	189	60	6 Bl. Sacrament Srs.; three.
	Camden 9. Sacred Heart	1 Trinitarian	139	37	7 Ursulines.
	10. St. Elizabeth (near Ofahoma)	1 Trinitarian (non-resident)	-----	-----	-----
	11. St. Mary (Ofahoma)	1 Trinitarian (same above)	-----	-----	-----
	Canton 12. Holy Child Jesus	1 Trinitarian	195	29	7 Franciscans of Per. Adoration.
	Carthage 13. St. Joachim	1 Trinitarian	45	-----	3 Franciscans III Order Reg.
	Clarksdale 14. Imm. Conception	1 Divine Word Missionary	278	28	5 Srs. of Charity of BVM; three.
	Greenville 15. Sacred Heart	2 Divine Word Missionaries	373	90	10 Servants of Holy Ghost; three.
	Greenwood 16. St. Francis of Assisi	5 Friars Minor (3 priests, 2 brothers)	229	-----	6 Srs. of St. Joseph, III Order Fran.; one.
	Gulfport 17. St. Theresa	1 Josephite	114	-----	3 Bl. Sacrament Srs.; one.
	Hattiesburg 18. Holy Rosary	1 Divine Word Missionary	-----	-----	-----
	Holly Springs 19. St. Mary	1 Sacred Heart Father	224	80	9 School Srs. of St. Fran.; 1.
	Indianola 20. St. Benedict the Moor	1 Friar Minor	-----	-----	-----
	Meridian 21. St. Joseph	1 Divine Word Missionary	228	59	8 Servants of Holy Ghost; three.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *St. Augustine's Catholic Messenger*, and veterans in the Negro Missions of the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

MISSIONS IN MISSISSIPPI and TENNESSEE

Catholic Directory, 1960

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Diocese of Natchez-Jackson, Mississippi					
Mound Bayou	22. St. Gabriel	1 Divine Word Missionary	121	22	5 Oblate Srs. of Providence (Baltimore)
Pascagoula	23. St. Peter	1 Josephite	179	*	4 Sisters of Holy Ghost.
	24. St. Peter Mission (Moss Point)	1 Josephite (same above)			
Pass Christian	25. St. Philomena	1 Josephite	186		4 Sisters of Holy Ghost.
	26. Our Lady of Chartres (Delmas)	1 Josephite (same above)			
	27. St. Stephen (Delisle)	1 Josephite (same above)	36		2 Lay Teachers.
Vicksburg	28. St. Mary	2 Divine Word Missionaries	301	95	9 Servants of Holy Ghost; three.
Walls	29. Sacred Heart	3 Sacred Heart Fathers	146	79	7 School Srs. of St. Fran.; 3.
Yazoo City	30. St. Francis	2 Divine Word Missionaries	262	96	11 School Srs. of St. Fran.; 1.

OTHER INSTITUTIONS — Greenwood: Diocesan House of *Pax Christi*; 10 lay apostles (women) for education and charitable work among the Colored.

Clarksdale: St. Francis Center; 2 lay apostles of *Pax Christi*.

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**Life Sketch
of an
Outstanding
Catholic
Negro Layman.**

●
**Alexander
Pierre
Tureaud, Sr.**



KNEELING BEFORE THE ALTAR and STANDING BEFORE THE BENCH

Life Sketch of an Outstanding Catholic Negro Layman

On almost any Sunday morning at the 8:00 Mass there can be seen kneeling amidst the children at Corpus Christi Church, New Orleans, a colored man of about 60 years. He appears slightly shorter than medium height, is portly, has a light brown complexion, and, all absorbed, joins with the children in answering aloud the Latin prayers at the 8:00 dialogue Mass. He seems oblivious of all else as he worships midst the children in peace at their Mass.

No stranger could possibly suspect that this man so peacefully praying is Mr. Alexander Pierre Tureaud, Sr. (pronounced TOOro), chief counsel of

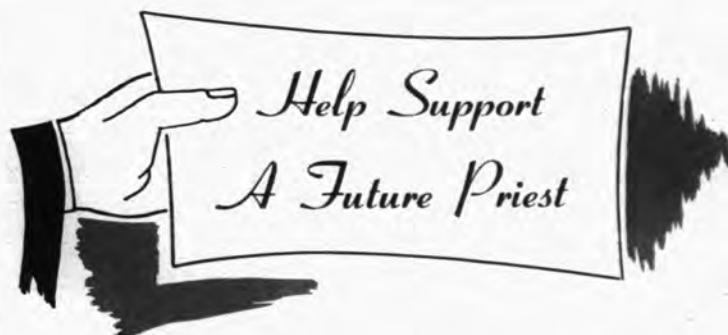
the N.A.A.C.P. in Louisiana. The same prayerful gentleman is he who has times unnumbered carried the fight for the Negro's civil rights to the highest court in the State. There, almost alone, he has opposed batteries (exposed and concealed) of the best legal minds Louisiana could muster in its struggle to keep the Negro legally bound. And without fail he has soundly defeated every battery sent against him. It was Mr. Alexander Pierre (A. P.) Tureaud who finally won equal pay for the Negro school teachers of Louisiana, who opened the State's voting booths long closed to Negroes, who forced the New Orleans

public schools to cease openly segregating by race, and who is shaping up for victory a bevy of important legal battles in Louisiana and in Mississippi. But a stranger could never suspect the presence of such a warrior in the modestly dressed gentleman so carefully reciting the Latin prayers at the children's Mass each Sunday.

A.P. Tureaud was born in New Orleans. His parents had been born in that city, but their parents had come to New Orleans from St. James Parish (County) which is located up the Mississippi River halfway to Baton Rouge. Many of the Negro families in the area have long been Catholic. Catholicism has deep roots in the Tureaud family. A. P. was baptized and made his first Communion at St. Augustine's Church in New Orleans. His grammar schooling was made in one of the city's public schools on old Bayou Road at a site where now stands the Joseph S. Clark High School. His high school studies were made at Dunbar High School in Washington, D.C.

In 1921, at the outset of his college studies, the now prominent lawyer, for a very brief time, attended the Catholic University in Washington. Strangely enough, he did not go there to study law, but to pursue an electrical engineering course. However, he quickly saw that his early schooling had not sufficiently prepared him for that course and he soon left, not remaining on campus long enough even to get his name enrolled in the catalogue.

By 1922 A. P. Tureaud had decided to study law at Howard University, Washington's famous Negro school. He was fortunate to find there outstanding instructors among whom was the Negro Judge, James A. Cobb, professor of Constitutional Law, Judge of the Municipal Court of Washington, D.C., and former Assistant U.S. Attorney General; William L. Houston, later dean at Howard University.



Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite. — Divine Word Missionaries.

Give in Honor of a Favorite Saint



Dear Father: I wish to offer my prayers and support for the training of worthy young men for the missionary career.

Please accept my donation of \$ _____

in honor of _____
my favorite saint (devotion) for a Scholarship in your seminary at: (check) Arlington, Calif.; Bay Saint Louis, Mississippi.
My name _____

Address _____

City _____ Zone _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.)

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In 1926 Mr. Tureaud returned to New Orleans, and in November that year he passed a difficult examination to be admitted as counsel before the U.S. Fifth District Court (southeastern Louisiana division). Earlier that year he had been admitted to the Washington, D.C. bar after a stiff examination which only himself and one other, out of a group of 25, successfully completed. He began his private practice in New Orleans.

In 1927 he became identified with that city's branch of the N.A.A.C.P. which drafted his services. He was asked to prosecute the New Orleans police in a suit involving police brutality against Negroes. Next he was asked to prosecute voters registrars on behalf of Negro voters. By 1940 the N.A.A.C.P. was firmly committed to its long

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April 27 — May 5

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In the lawyer's office there appear no less than nine splendid testimonials from groups which have seen fit to honor him. Among them stands the treasured plaque given in 1960 by the E.O. Moss Grand Assembly of the Knights of Peter Claver for outstanding work "in the field of social justice." Mr. Tureaud is himself a member of that Catholic fraternal order which has reaped immeasurable benefits from Mr. Tureaud's unselfish employ of his talents. This Catholic Negro lawyer, early member of the Holy Name Society, seems almost unaware of the honoring testimonials that surround him. As he labors at his desk all is peace and dedicated concentration. He prepares his legal briefs to stand before the bench with the same sense of serene concentration with which he will kneel among the children at next Sunday's dialogue Mass.

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At our Holy Rosary Mission in Hattiesburg, Mississippi.



At our St. Joseph Mission in Elton, Louisiana.



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North City,
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St. Mary's at Vicksburg, Miss.



At Holy Rosary
Mission in Hattiesburg,
Mississippi.

St. John the
Baptist Mission
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St. Bartholomew
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St. John the
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St. Bartholomew
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Living with God in my Heart

Father Louismet, a Benedictine missionary among the Indians of Oklahoma, in one of his catechism classes, once asked a little Indian lad: "Where is Jesus?" "Here," came the prompt reply as the boy placed his hand over his heart. Puzzled for a moment, the Father repeated the question, but without hesitation it was met with the same answer. The good Sisters had done their work well.

This Indian boy had grasped a truth of which only too many really good Catholics are ignorant, one which, though we perhaps hear so little about it, is among the most consoling and fascinating as well as fruitful truths of our holy faith. To all such we might cry out: "If thou didst know the gift of God!"

Man's Longing

The human heart longs for intimacy with God; no creature can satisfy it. As Saint Augustine said centuries ago: "Thou hast made us for Thyself, O Lord, and our heart is restless till it rests in Thee!" But there can be no intimacy with one who is absent, no resting in one who is not present. Familiarity requires presence.

We know that God is everywhere; but for most men a being that is everywhere is nowhere. God is present in heaven; but heaven is so far away! He abides with us in a very special manner in the Blessed Eucharist; but we cannot always be in church. Must we admit that this longing implanted in the heart of man is to remain unsatisfied here below?

God's Answer

No! For there is another very intimate presence of God, one that at first sight seems too beautiful to be true—that of *God in our own hearts*. The Most Holy Trinity, the Three Divine Persons, are really, truly, and



substantially present in a very special manner in every soul by sanctifying grace. This is God's touching answer to man's great longing. This indwelling is usually attributed to the Holy Ghost, because it is a work of love, and in God the Holy Ghost is Love, but the Father and Son are also present.

This truth is the foundation upon which we can and ought to build our spiritual edifice of childlike confidence, ardent love, and absolute, wholehearted abandonment to God. It will then be the golden key opening to us the door to a peace and joy so profound that all the storms of life will at most merely ruffle the surface of our souls.

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Adapted from the original excellent treatise of Bishop Adolph Noser, S.V.D., the present Vicar Apostolic of Alexishafen, New Guinea.

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Modesty of God in the Heart

The chief reason is what for want of a better term may be called the modesty of the indwelling God. It is remarkable that whenever God comes to man, He comes without show and pomp. When He entered the womb of the Virgin Mary, there was no grand display—she alone knew that He had come. When He was born, it was in a rude stable—there were but two witnesses. When He enters the Sacred Host, none of the senses perceive Him. But here at least the altar, the candles,

the flowers, and especially the sanctuary lamp, manifest His presence to the eye of faith. God dwelling in the soul of the just, however, gives absolutely no indication of His presence, nothing whatsoever exterior that would make one suspect that the Almighty has set up His throne in that human heart. How easily He could have done so, e.g. by a ray of light or some brightness beaming from the countenance. But no; He is here more than ever a "hidden God." The eye sees no difference in a child before and after baptism, yet the difference is greater than that between heaven and earth, for the child has been consecrated as God's living temple. A sinner sunken in vice for many years rises from his knees after a good confession, to all appearances the same man; in reality he has been enriched beyond measure—he has God within him and is now heir to a kingdom that is eternal. Does not this very modesty of our hidden God make Him doubly lovable to a truly noble heart? Men are so much taken up with material things that they have usually come to consider only that real which can be perceived by the senses. There is nothing farther from the truth; for, could anything be more real than God, who is wholly immaterial, purely spiritual?

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Another reason is certainly the fact that, as a rule, we hear little or nothing about this beautiful Truth of our holy faith . . . See God not outside but inside you, for there He dwells. "Know you not that you are the temple of God and the Holy Spirit dwelleth in you?" (I Cor. 3:17)

A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi."

Living with God in my Heart

Father Louismet, a Benedictine missionary among the Indians of Oklahoma, in one of his catechism classes, once asked a little Indian lad: "Where is Jesus?" "Here," came the prompt reply as the boy placed his hand over his heart. Puzzled for a moment, the Father repeated the question, but without hesitation it was met with the same answer. The good Sisters had done their work well.

This Indian boy had grasped a truth of which only too many really good Catholics are ignorant, one which, though we perhaps hear so little about it, is among the most consoling and fascinating as well as fruitful truths of our holy faith. To all such we might cry out: "If thou didst know the gift of God!"

Man's Longing

The human heart longs for intimacy with God; no creature can satisfy it. As Saint Augustine said centuries ago: "Thou hast made us for Thyself, O Lord, and our heart is restless till it rests in Thee!" But there can be no intimacy with one who is absent, no resting in one who is not present. Familiarity requires presence.

We know that God is everywhere; but for most men a being that is everywhere is nowhere. God is present in heaven; but heaven is so far away! He abides with us in a very special manner in the Blessed Eucharist; but we cannot always be in church. Must we admit that this longing implanted in the heart of man is to remain unsatisfied here below?

God's Answer

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(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

By THOMAS POTT, S.V.D.

ABOUT OUR MISSIONS AND OUR MEN

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2. On April 4th Divine Word Missionaries made one of their periodic

reviews of their work in the South. Fifteen of our missionaries, each representing a separate area of responsibility, met with Very Rev. Father Provincial to make a critical survey of our entire work.

3. In *San Francisco, Calif.* we are demonstrating the principle that missionaries render their services just as long as needed. St. Benedict the Moor Mission in that city, founded in 1938 as a separate mission for the Negroes within the boundaries of St. Dominic Parish, will be returned to the mother parish as an integral part of the parish program. The takeover date has been set for May 1st.

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5. Two other projects are nearing completion in our southern missions. They are: 1. the new rectory being built for *Glencoe and Julien Hill, La.* Father Jerome Haines, S.V.D., the pastor, will dedicate the rectory on May 6 at which time a large number of children from his combined missions will be confirmed. 2. the new cafetorium being built by Father Mark Figaro, S.V.D. at Christ the King Mission in *North Jackson, Miss.*

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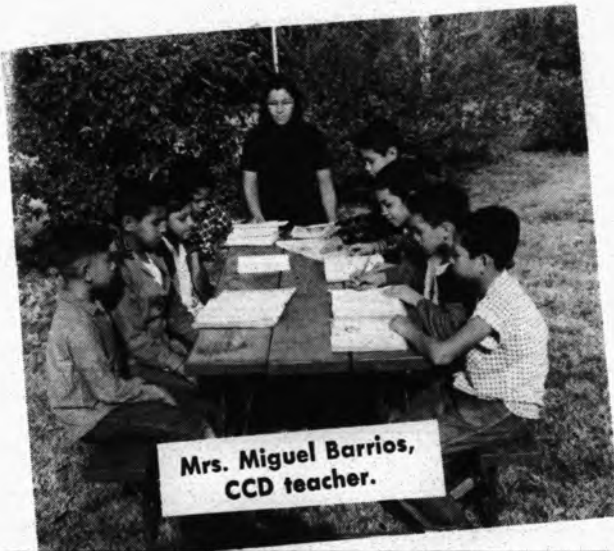
WORD MISSION

Holy Rosary High,
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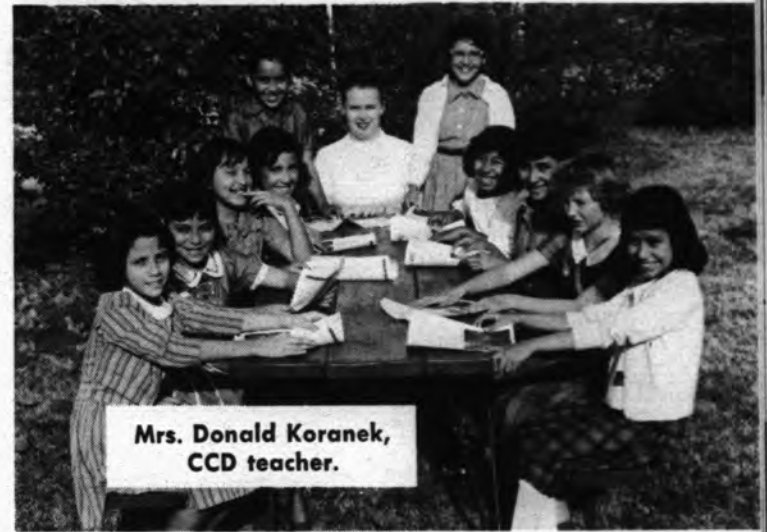


TRAIL

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Teachers of St. John's
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Parish choir mainstays —
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ALONG THE DIVINE WORD

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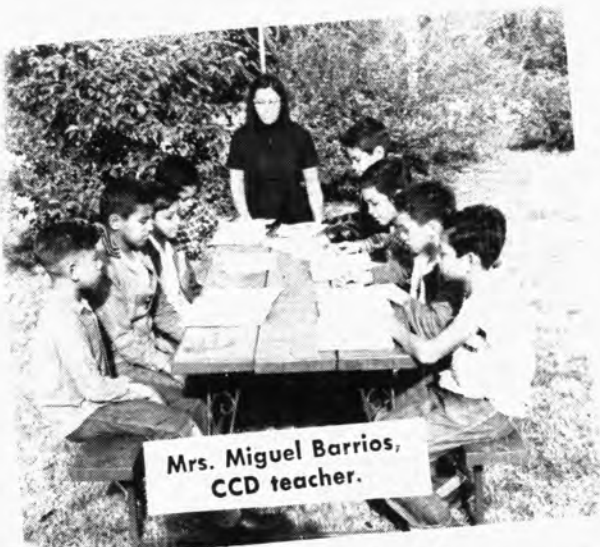
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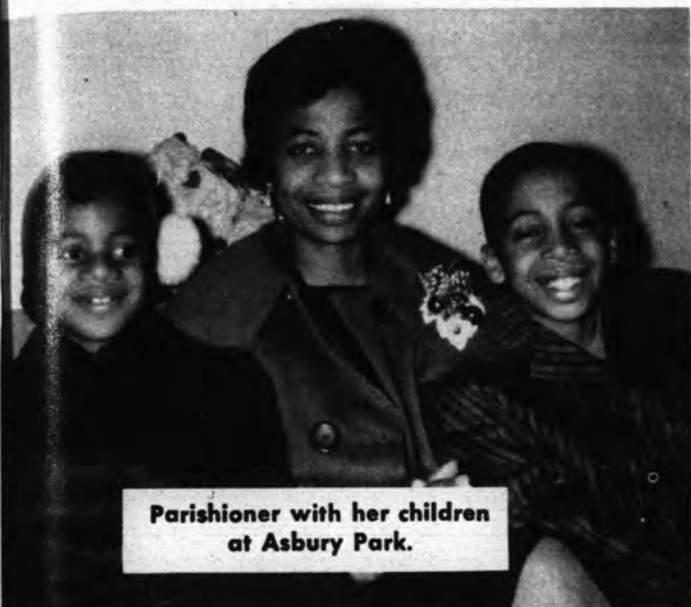
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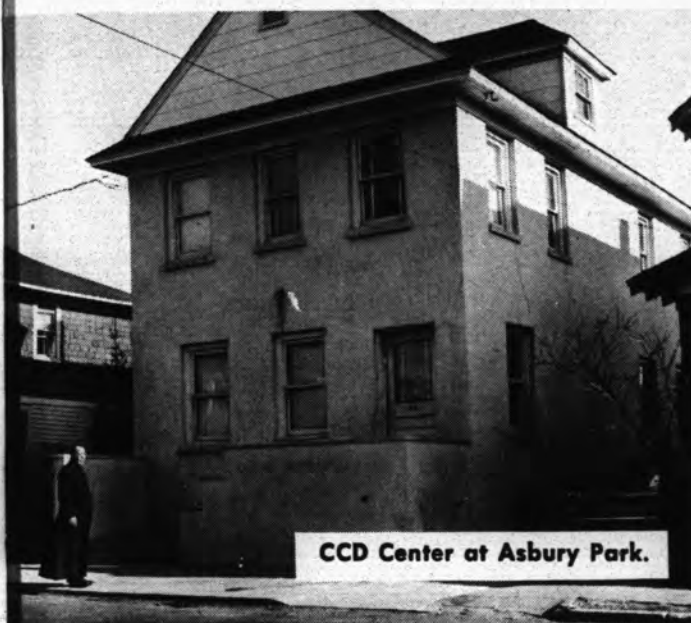
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PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school;
already in high school;
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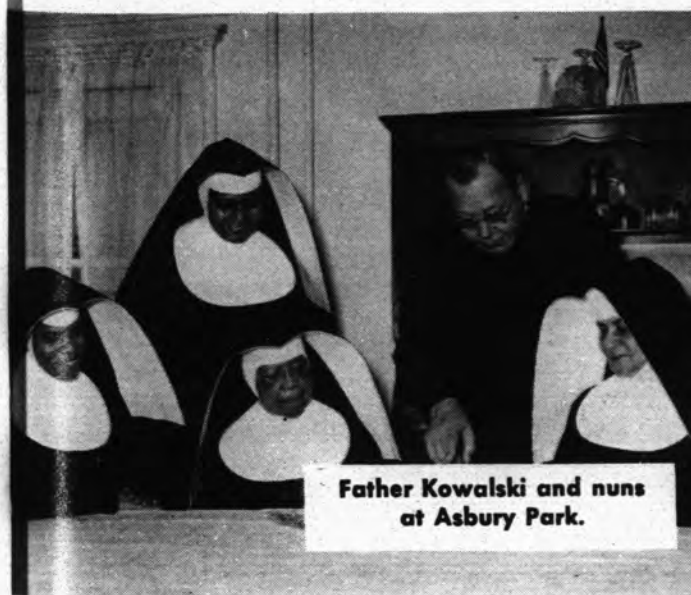
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Parishioner with her children
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CCD Center at Asbury Park.



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MASS INTENTIONS

Gratefully Received

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(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.)

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TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES—fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

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Kind of Mass?

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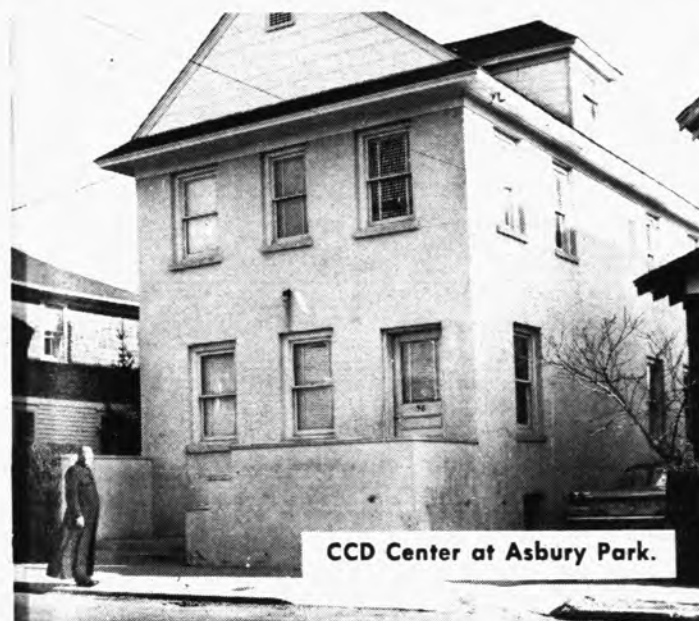
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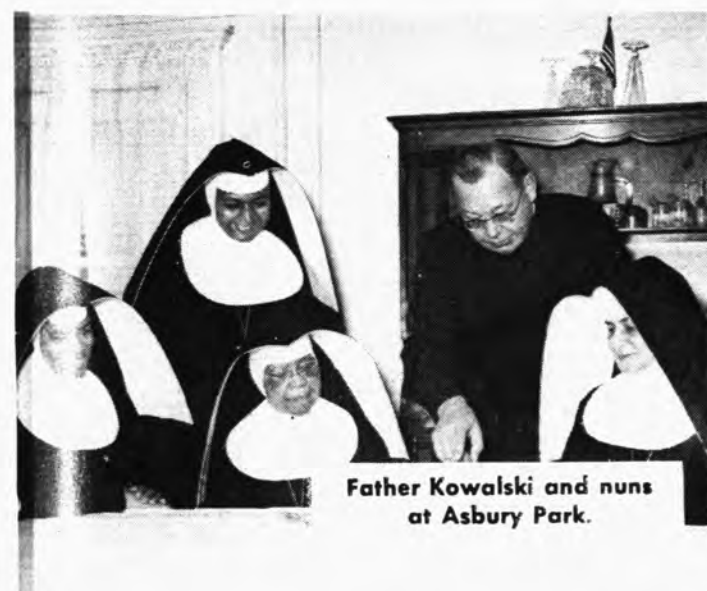
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Boys' and Girls' CORNER

Conducted by A. CORNE



Dear Boys and Girls,

Happy Easter to all of you! I hope that all of you are well, and your folks and dear ones, too. To get this far down in the school year, means that you can hope for some sort of success in your school work. Don't forget that last impressions can be very important ones. Dig in to some real active prayer for the missions and for the missionaries who do the work of God for souls. Each prayer that you make for the missions is an Easter gift made by you to the Risen Lord.

PEN PALS HURRAH!

Here are some more mail-friends for you. They are anxious to have Pen-pals. A 4¢ stamp will send your name to the one you choose. Or if you wish, you may pick a Pen-pal from previous names printed in the CORNER. Here are the new ones: Mary Newsham, 13, of Bay City, Mich., Elaine (11) and Theresa (9) Hollman of Loretto, Tenn., and Marie Mosakowski (12½) of Bristol, Conn. Don't forget the 4¢ stamp.

A. CORNE'S MAIL POUCH

LORRAINE ACUNA (Richmond, Calif.) "I am sorry I didn't write sooner. Enclosed are 42 stamps . . . I include you and the missions in my daily prayers. In school every hour we say a prayer for the missions."



Bernard Durbin

BERNARD DURBIN (Danville, Ohio) "I would like to have a pen-pal in Danville, Texas. If there is not a Danville, Texas, I would still like to have a pen-pal in Texas. Thank you."

SUZANNE BRUSSETH (Belgium,

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YOUNG ARTISTS' CONTEST

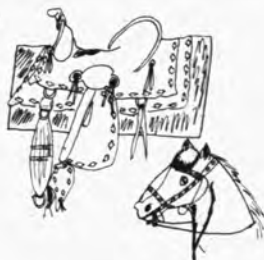
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drawn by Grace Bierly
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by Kathy Rock, 11
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To these and all other aspiring artists, I say, Keep Trying. Success is always ahead of you.

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A. CORNE
Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi

Boys' and Girls' CORNER

Conducted by A. CORNE

Dear Boys and Girls,

Happy Easter to all of you! I hope that all of you are well, and your folks and dear ones, too. To get this far down in the school year, means that you can hope for some sort of success in your school work. Don't forget that last impressions can be very important ones. Dig in to some real active prayer for the missions and for the missionaries who do the work of God for souls. Each prayer that you make for the missions is an Easter gift made by you to the Risen Lord.

* * *

PEN PALS HURRAH!

Here are some more mail-friends for you. They are anxious to have Pen-pals. A 4¢ stamp will send your name to the one you choose. Or if you wish, you may pick a Pen-pal from previous names printed in the CORNER. Here are the new ones: Mary Newsham, 13, of Bay City, Mich., Elaine (11) and Theresa (9) Hollman of Loretto, Tenn., and Marie Mosakowski (12½) of Bristol, Conn. Don't forget the 4¢ stamp.

* * *

A. CORNE'S MAIL POUCH

LORRAINE ACUNA (Richmond, Calif.) "I am sorry I didn't write sooner. Enclosed are 42 stamps . . . I include you and the missions in my daily prayers. In school every hour we say a prayer for the missions."



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THE DEVELOPMENT OF A NEGRO MISSION

GOOD SHEPHERD MISSION, CONWAY, ARK.



Benedictine Sisters at Conway.

There are 350 churches in the South which serve Negro congregations. The history of each of them is interesting and mirrors in some way the struggles of all of them to win the American Negro to Christ. Good Shepherd Mission at Conway, Arkansas is such a mission.

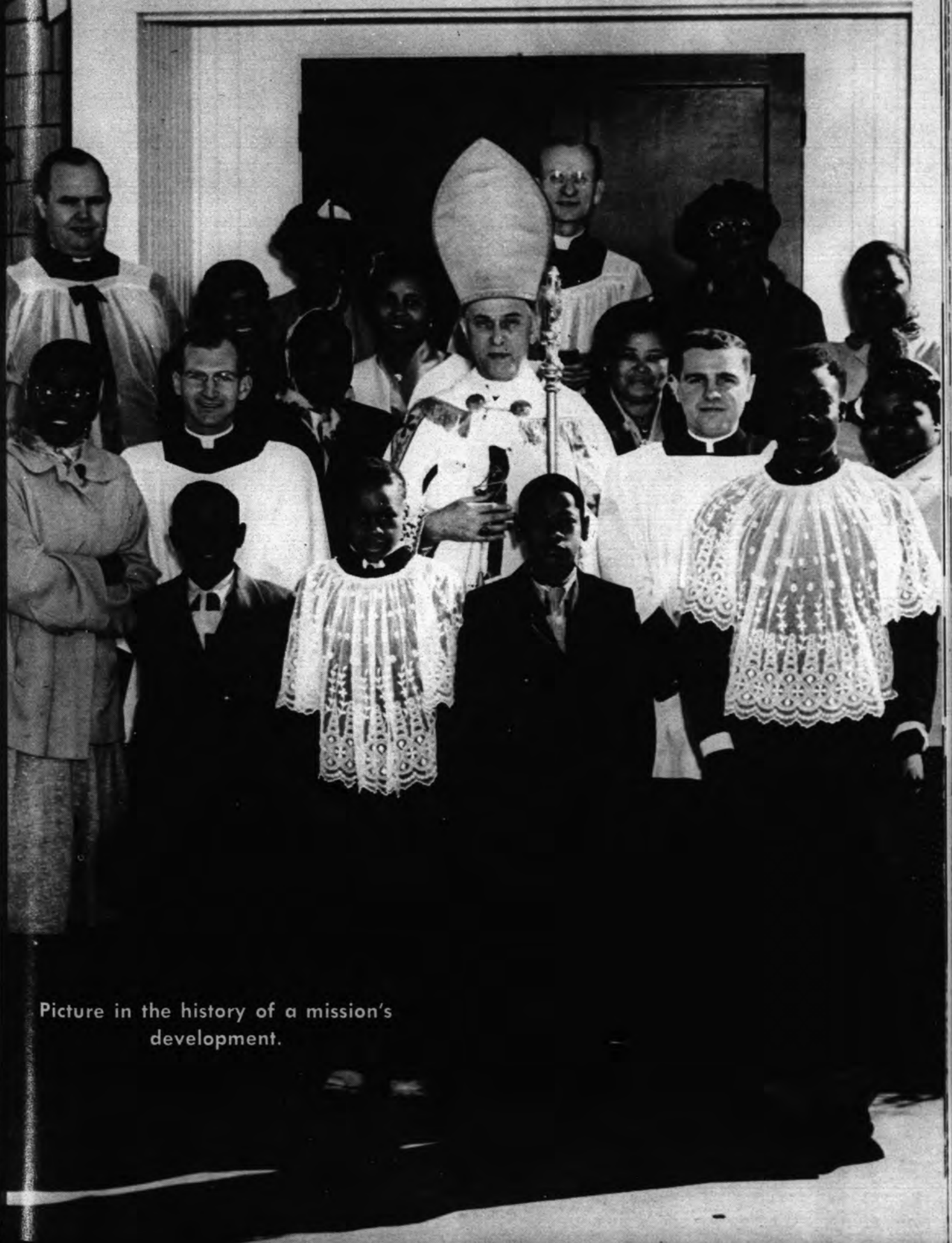
It was in 1948 that a colored preacher and some of his friends told a Holy Ghost Father at Conway's St. Joseph Church they were seeking the "soul salvation" church. From that approach there developed by February 8, 1948 a small frame church in the rundown Negro neighborhood of the town. On January 3, 1949 a school was added. It was staffed by two School Sisters of Notre Dame. In the church the first twelve members were baptized on Holy Saturday, 1948. At the school sixteen pupils attended the opening on January 3 and thirteen days later the eleven boys among them set up a basketball goal. On January 19 Mr. Peter Hiegel, who with Mr. and Mrs. Michael Hiegel, was to become a long-time friend of the mission, presented it with a small statue of Blessed Martin de Porres. Eleven days later the school's future growth was evident in the enrollment which was already 24. In the fall of 1949 the School Sisters of Notre Dame withdrew from the work. Two young ladies, both Whites and members of St. Joseph

Parish, carried on. In the fall of 1950 two Benedictine Sisters from St. Scholastica Convent in Fort Smith, Arkansas assumed care of the school though the two young ladies willingly offered to continue at the school if needed.

On December 8, 1952 two elderly women were baptized. One was 82; the other was 76! The Michael Hiegels were to remain on constant vigil for prospective converts among the town's Negroes. On August 27, 1955 a convent was erected at the mission for Sisters Anne, Constance, and Caritas who had been living in a rented home. The former two had been working at the mission since the fall of 1950. In the fall of 1957 an old man arrived to enroll his two grandchildren in the bustling school. The Sisters reminded him to see to it that the children study also at home. He replied with great respect, "Yes ma'am Sisters. You learn them here what you know and we'll learn them at home what you don't know."

Converts continued to trickle into the mission through the instrumentality of the school and through personal contact. However, after nearly a decade the congregation has not yet outgrown its small church, for, one after the other, the members move away in search of better work opportunities. In the fall of 1959 the school enrolled 81 children despite the loss of some children who could no longer find transportation. Most of the children miss the fall classes every year to pick cotton. One girl, a graduate of the mission's 8-grade school, was admitted into St. Joseph High School in 1959. In the fall, 1960 the Sisters were granted the privilege of retaining the Blessed Sacrament in their convent chapel. With the mission's devoted Sisters now enjoying a physical closeness to the Blessed Sacrament there is good promise for God's greater blessings on Good Shepherd Mission.

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Picture in the history of a mission's development.

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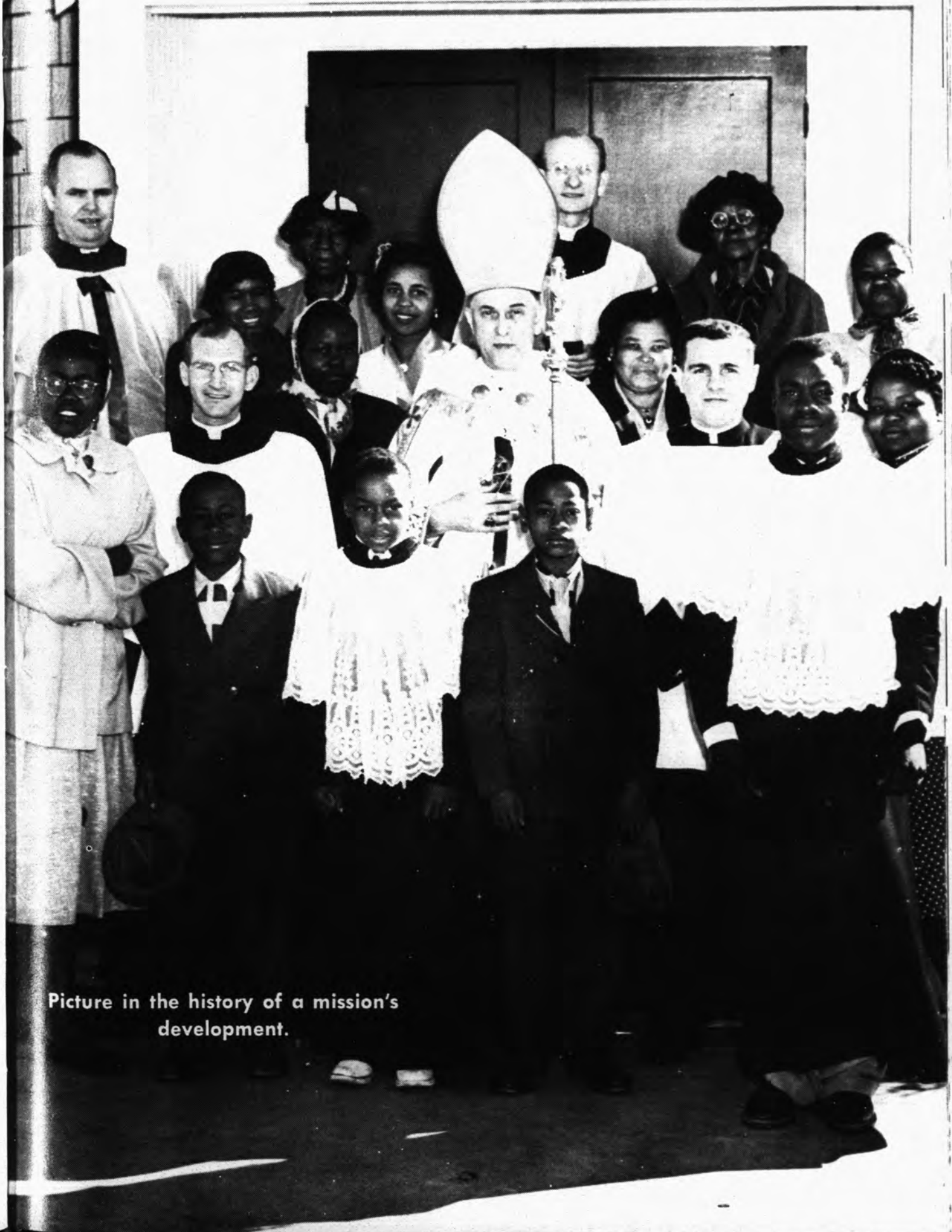
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NEW GUINEA A New Guinea school-girl trained at the Divine Word Catholic Mission at Alexishafen was named State Winner for Papua and New Guinea in the annual Sheaffer-Mobilgas handwriting award competition and was rewarded with an all-expenses-paid fabulous week in Melbourne, Australia. A plane flew her to that city.

The girl is Miss Barbara Komik from the coastal village of Yabob, near Madang, who came to the Alexishafen Catholic Mission as a small girl and lived there with the Holy Ghost Missionary Sisters (S.Sp.S.) who are responsible for her training. Barbara has only recently completed the sixth standard (somewhat above our 8th grade) at St. Therese's School for girls run by the nuns. Her entry was chosen by the judges after they had closely inspected and assessed a total of some 45,000 entries received from all over Australia and the Pacific Island. The trip from New Guinea to Melbourne and return was provided by Ansett-A.N.A. Airways, and while in Melbourne Barbara stayed at the lavish Victoria Hotel in Little Collins Street as a guest of the W. A. Sheaffer Pen Company and the Vacuum Oil Company.

Upon arrival in Melbourne Barbara (who speaks fluent English) was in-

terviewed by the press. Later she took part in a television presentation during which the announcement of the Grand Award Winner was made. Part of Barbara's fairyland week included a tour of the city and attendance at a special display in the Myer Emporium, one of Australia's biggest department stores. She flew back to New Guinea the following week.

Divine Word Missionaries at our Alexishafen Mission said that Barbara is a born leader of sterling character and that in the recent standard six examinations she won the highest marks in her class. The Holy Ghost Missionary Sisters added that she shows herself gifted not only in school "but in all forms of domestic science too."

In announcing the award to Barbara, the Sheaffer-Mobilgas representative said, "We hope that this success will be an incentive to you in your schoolwork and that you will have success and happiness in your future life." Asked about her life's ambition, Barbara said, "I want to become a highly certificated teacher." Our Divine Word Missionary Bishop, Most Rev. Adolph Noser, S.V.D., of Belleville, Illinois, head of the Alexishafen Vicariate, assured her that he will do all he can to help her reach her goal.



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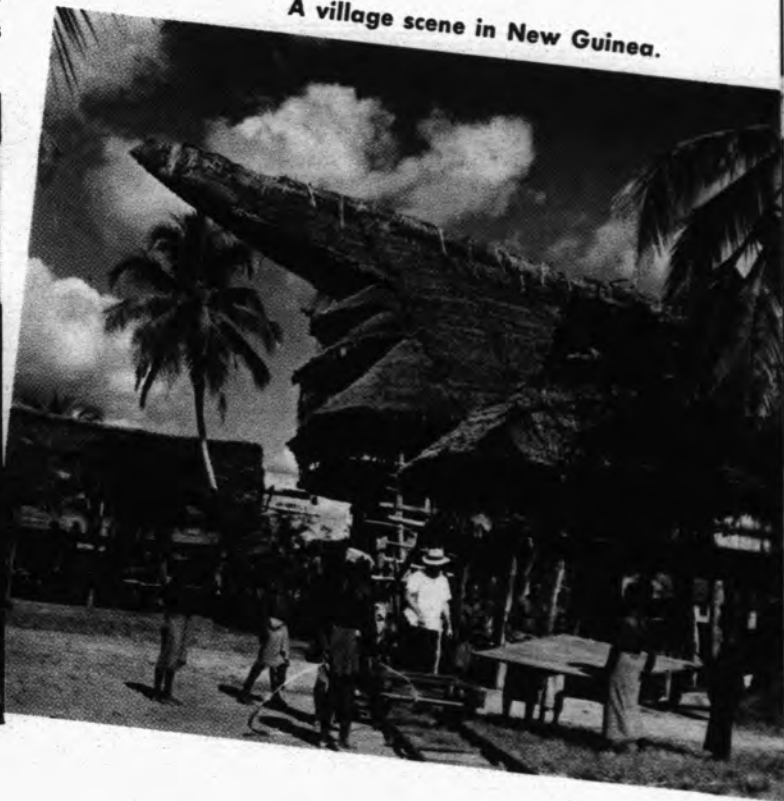


Sister Aloisia (left) and Sister Josepha, two New Guinea nuns, before St. Peter's Basilica in Rome.

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OUR FOREIGN

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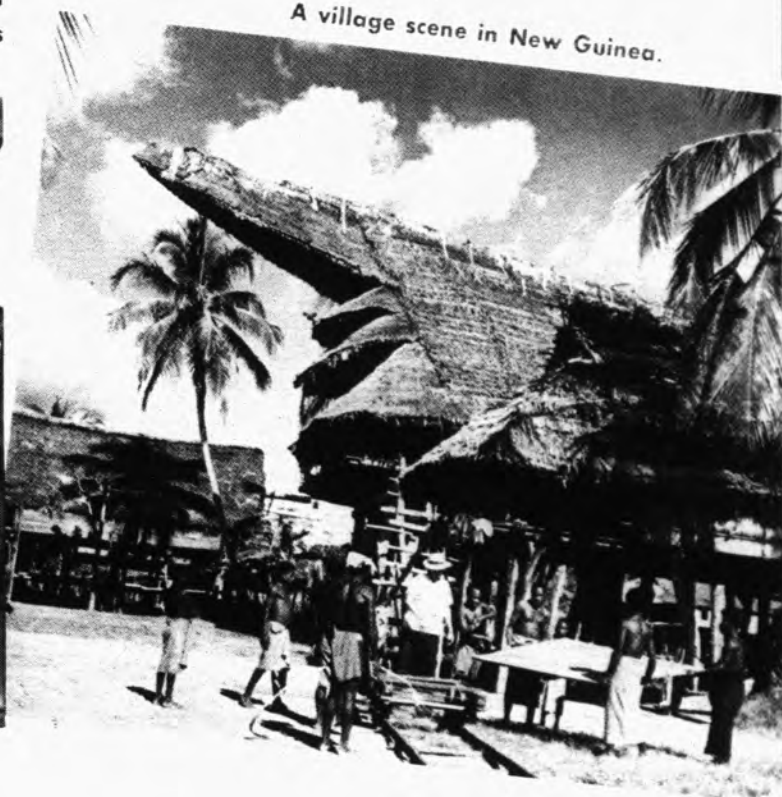


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An Introduction to the Catholic Interracial Council

The following is an excerpt from a sermon preached at the first annual Mass of the Catholic Interracial Council of San Francisco. The sermon was delivered by Fr. Joseph D. Munier, Ph.D. who affords the average Catholic an introduction to the Catholic Interracial Council concept.

If we call ourselves followers of Christ, how can we miss the point of His powerful, positive example when He walked the earth. Every page of the Gospel shows our God serving the needs of His creatures, demonstrating the way to love our neighbor as ourselves. And note well that no one was beneath His dignity, no one undeserving of His help. Christ showed a very special concern for the victims of discrimination. His own people, the Jews, were full of prejudice and hatred against the Samaritans. Yet it was a Samaritan that Christ immortalized as the example of charity for all times. And He Himself went among the Samaritans to bring the word of salvation. The Jews also hated the publicans and Christ chose one of these victims of political discrimination to be among His twelve Apostles. He manifested a constant solicitude and preference for the victims of economical discrimination, the poor and needy.

Certainly the first work of a Catholic Interracial Council is to help Catholics practice what they preach, to help Catholics remove that terrible disease of soul which can only lead to eternal damnation. To achieve this goal the Catholic Interracial Council must develop a broad educational program. An unbelievable accumulation of ignorance and misunderstanding must be overcome. Blatant lies must be constantly and patiently refuted; plain truths must be told and repeated by every possible means of communication.

Another responsibility of the Catholic Interracial Council is to maintain a national and international perspective in racial problems. This land of

the free is in the world spotlight, and with our racial prejudice showing, America is caught in an embarrassing pose. The alleged champion of human rights, the alleged land of justice and equality is found wanting by its denial of basic rights because of the color of a man's skin. How can we expect continued support of the non-whites in the United Nations when they see the inconsistencies in our democratic way of life? How can we explain to them the inconsistency of Americans who accept the Negro to nurse their infants then refuse to ride next to the same person on a bus; the inconsistency of Americans who yell themselves hoarse to cheer a Negro athlete and then join in a protest meeting to keep that same man from moving into their neighborhood; the inconsistency of Americans who seek the capable entertainment of Negro performers then refuse them lodging under the very roof where they perform; the inconsistency of Americans who are willing to take the money of a Negro for any item, including food, and then refuse him the right to sit down to eat it. Certainly the Catholic Interracial Council must be outspoken in its protests against these dangerous inconsistencies and strive to restore the prestige and integrity of this democracy, the one real hope of free men in the world.

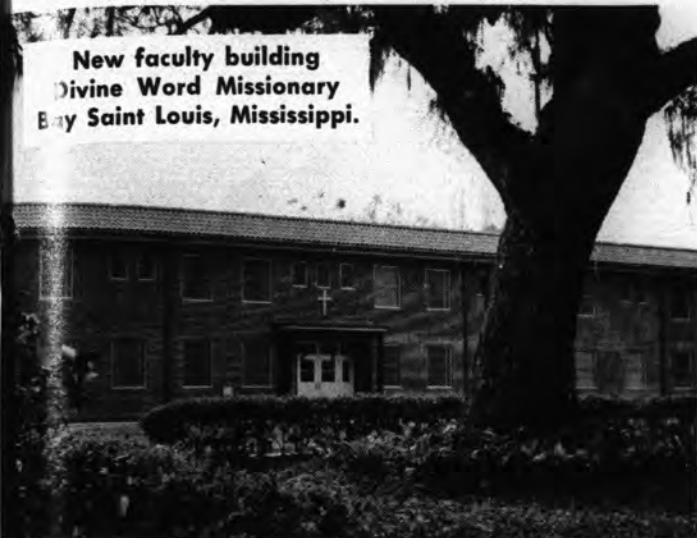
SAVE CANCELLED STAMPS

Brothers in Divine Word Seminary can make cancelled stamps help the missions.

When you shall have saved about two pounds weight or more, mail to:

**BROTHERS' MISSION CLUB
DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI**

New faculty building
Divine Word Missionary
Bay Saint Louis, Mississippi.



PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

... by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Pews (12)	\$50 each
Communion Rail	\$250
Vestment Case	\$300
Statues (2) (now 1)	\$250 each
Sedilia (bench)	\$100

IN THE PRIESTS' ROOMS

Beds (24)	\$75 each
Crucifixes (24) (now 17)	\$5 each

IN THE LIBRARY

Stacks (10)	\$250 each
Tables (4)	\$100 each
Chairs (24)	\$12 each

IN THE RECREATION ROOM

Tables (2)	\$75 each
Lounge chairs (10)	\$25 each

IN THE CORRIDORS

Drinking fountains (2)	\$250 each
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Send to:

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Divine Word Missionaries
Bay Saint Louis, Mississippi

Good Reading — in PAMPHLETS



1. Time — How to Use It 10¢
2. Sex is Sacred 10¢
(An aid for teen-agers)
3. When a Boy Goes to Confession 10¢
(An aid for Confession)
4. St. Gerard — Patron Saint of
Expectant Mothers 25¢
5. The Wide Desired 65¢
(An aid for the engaged)
6. Be Happy! 10¢
7. Cheer Up! 15¢
8. Confidence in the Sacred Heart 10¢
9. Mary, You and Fatima 10¢
10. The Mass in Your Life 10¢
11. American Madonna 10¢
(Our Lady of Guadalupe)
12. St. Joseph, the Family Saint 10¢

Send your order with payment (also with
your name and address) to:

H. Myvett, S.V.D.
Divine Word Seminary
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STRONG, HAND-MADE

Rosary

\$6.00

★ Mother-of-Pearl beads on sterling silver
wire and chain.

★ Approx. length, 22 inches.

Send your order with payment (also with
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St. Peter Claver Mission Club
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the free is in the world spotlight, and with our racial prejudice showing, America is caught in an embarrassing pose. The alleged champion of human rights, the alleged land of justice and equality is found wanting by its denial of basic rights because of the color of a man's skin. How can we expect continued support of the non-whites in the United Nations when they see the inconsistencies in our democratic way of life? How can we explain to them the inconsistency of Americans who accept the Negro to nurse their infants then refuse to ride next to the same person on a bus; the inconsistency of Americans who yell themselves hoarse to cheer a Negro athlete and then join in a protest meeting to keep that same man from moving into their neighborhood; the inconsistency of Americans who seek the capable entertainment of Negro performers then refuse them lodging under the very roof where they perform; the inconsistency of Americans who are willing to take the money of a Negro for any item, including food, and then refuse him the right to sit down to eat it. Certainly the Catholic Interracial Council must be outspoken in its protests against these dangerous inconsistencies and strive to restore the prestige and integrity of this democracy, the one real hope of free men in the world.

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ST. AUGUSTINE'S CATHOLIC Messenger

Mary, Our Mother

**HOLY GHOST SISTERS
OF SAN ANTONIO**

**CATHOLIC NEGROES IN TEX.
OKLA., & THE WEST**

May 1961

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MISSION MASS LEAGUE



*For the Living and the Dead
Eternal rest grant to them, O Lord!*

A highly recommended way to help your dear ones, living and dead, is by **ENROLLING** them in our **MISSION MASS LEAGUE**. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

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ST. AUGUSTINE'S CATHOLIC Messenger

BAY SAINT LOUIS, MISSISSIPPI

the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

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PHOTOGRAPHERS:

Rev. Wilbert White, S.V.D.
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A SALUTE

Following the recent publication of the Annual Report of the *Commission for Catholic Negro (and Indian) Missions*, we take this opportunity to salute the apostolic spirit of every individual priest, religious, and lay apostle who serves the spiritual needs of the American Negro. And the number of them is large. Slightly more than 700 priests devote their entire energies to all-Negro congregations at places where the Negro has been found segregated. Uncounted hundreds more serve the Negro along with other people, for thousands of Negroes worship in racially mixed Catholic congregations across the country, also in the South. Working together, all these priests led more than 12,000 Negroes into the Church last year.

We salute also the religious Nuns and Brothers, more than 2,000, who labor exclusively among Negroes in racially segregated circumstances; and with them, the uncounted additional thousands who serve Negroes found in racially mixed Catholic schools, clubs, groups, etc. These latter are found also in the South, as the Church insistently maneuvers the Negro into the one, main stream of Catholic life with all her members. Heartiest salutations are given by us also to those countless lay apostles who work with the priests and

religious for the Negro's welfare. God alone knows what mountainous rewards these lay apostles amass for their souls.

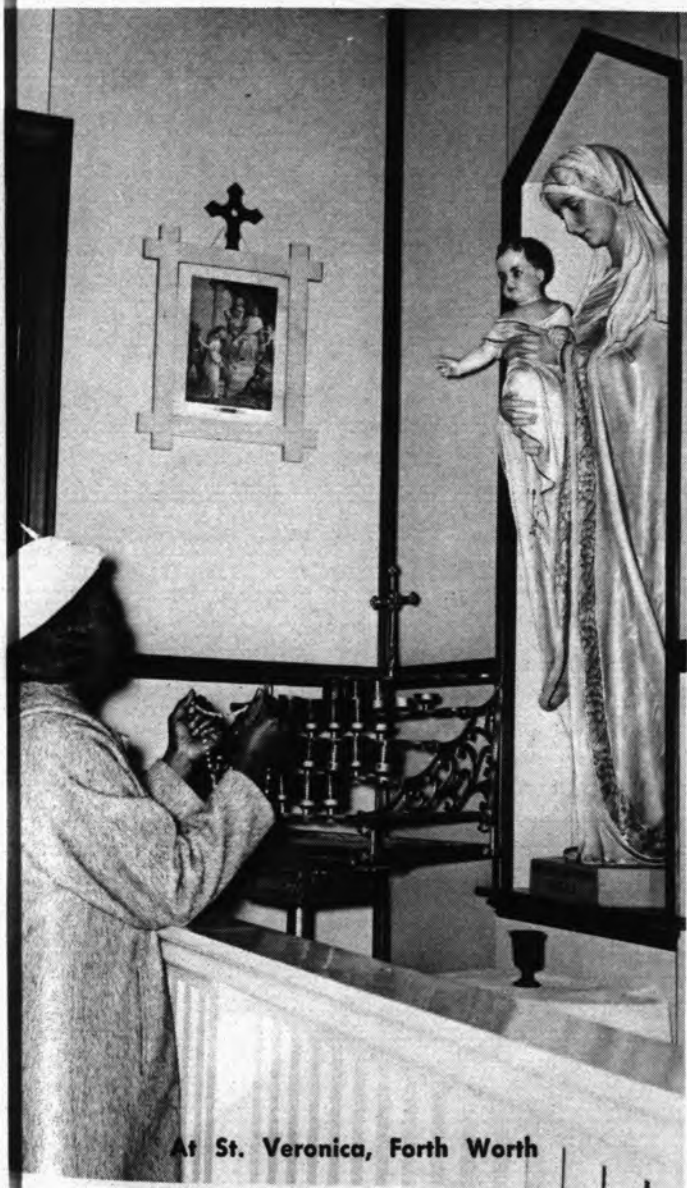
Among all these good people, there are hundreds whose excellent work receives well-deserved publicity in the many publications which highlight the Church's work among the American Negro people. The work of members of several religious orders, especially, receives wide attention in their orders' publications. This publicity is good and well placed, for it serves to invigorate the zeal of the entire order and to activate the interest of readers everywhere. However, there are hundreds of zealous workers whose excellent deeds for the Negro's welfare receive little or no publicity since, perhaps, they do not have easy access to a publication. We salute every individual among them and wish there were some way their good work could come to our attention regularly or even occasionally.

We Divine Word Missionaries can have our work for the American Negro widely read through the *Messenger*. But we remain keenly aware that our contribution to the Negro apostolate is indeed puny compared to the magnificent efforts of hundreds of others everywhere.

Catholic Negroes in TEXAS OKLAHOMA and the WEST

by a Divine Word Missionary

(Fifth article in a *Messenger* series on Catholic Negroes in U.S.A.)



At St. Veronica, Forth Worth

In the states of Texas, Oklahoma, and in all the states of the West (exclusive of Alaska and Hawaii, for which figures are non-extant) there are 93,619 Catholic Negroes. They live in an area measuring 1,672,723 sq. miles, for an average of only 56 Catholic Negroes per 1,000 sq. miles. Actually, of course, Catholic Negroes are not at all uniformly distributed over the vast western area under study. They are found concentrated in those same few widely scattered patches where are found the bulk of the area's 2,416,074 Negroes, i.e., in Texas, east of the gently curving line which runs up from Corpus Christi through San Antonio and San Angelo to Amarillo to define the westernmost fringe of the great fertile Mississippi Basin. Immediately west and northwest of this fringe line the Negro population diminishes rapidly. From Texas' 13,322 per 1,000 sq. miles to New Mexico's 140 per 1,000 sq. miles. In Utah the Negro population is but 49 per 1,000 sq. miles. In the arid and semi-arid reaches of Arizona and New Mexico some Negroes are found clustered about Phoenix, Tucson, and Santa Fe. In southern California they are found in the Los Angeles and San Diego metropolitan area; in central Califor-



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nia, in the San Francisco-Monterey and Fresno metropolitan areas; and in the Portland and Seattle areas. Across the vast distances that separate these widely scattered patches of Negro population there is but the merest sprinkling of Negroes who, in their search for a livelihood, carefully avoid the arid, deserted, and mountainous stretch that lies between the fertile Mississippi Basin and the prosperous West Coast.

In East Texas a large portion of the Catholic Negroes have roots in southern Louisiana whence they or their parents emigrated in the 1930s in search of better jobs. Though the emigration from Louisiana continues today, it was at its peak in the 1930s. The quip has been made about the Catholic Negro's parting words on leaving Louisiana for Texas during that era, "Goodbye God, I'm going to Texas." Unfortunately, many of the migrants did leave their religion behind when they left Louisiana for the jobs of Houston, Beaumont, Port Arthur, etc. Were it not for the leakage that accompanied the uprooting of old home ties the number of Catholic Negroes in East Texas would stand even higher than the present count of 43,261. Also, a new migration of these same people to the Pacific Coast began with World War II. It too has kept down the count of East Texas Catholic Negroes.

As might be expected, the Church's work with the Negroes does not follow a uniform pattern through all this area

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St. Mary School, Ardmore, Okla.



Holy Family Sister at Josephite Fathers' Holy Spirit Mission in Marshall, Texas.

Divine Word Missionary at Holy Cross Mission in Austin, Texas.



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CATHOLIC NEGROES IN TEXAS

St. Anthony, Dallas-Josephites



St. Catherine, Guthrie—Dominicans

dren attend parochial schools with the Whites. The same report comes from the Oklahoma City-Tulsa Diocese. Further, throughout East Texas and Oklahoma, both areas which are generally classed with the Old South, Negroes are warmly welcomed to worship alongside the Whites. This holds true also for small towns, and that is perhaps surprising, for small towns are notorious for their picayunish intolerance. In Paris, Texas, e.g. (pop. about 25,000) the Protestant Negroes still talk with appreciation of the town's Catholic church where a Negro couple was wedded ten years ago while temporarily residing in Paris. In Ardmore, Okla. (pop. about 20,000) Negro children romp with Whites on the parochial school grounds, completely flourishing in spirit. Just across the street the public school shows a lily-white playground. At Gainesville, Texas (pop. about 15,000) a Negro priest has long been warmly accepted by the town's White Catholics. At

Taylor (pop. about 10,000) and West, Texas (pop. about 2,000) the diocesan priests at the towns' lone Catholic church were found anxiously looking for Negro converts.

On the West Coast there are counted 43,744 Catholic Negroes scattered from San Diego up to Seattle, but the bulk of them (31,796) are concentrated in the Los Angeles area. Many of these are the Negroes who have migrated to California from Louisiana and East Texas. The migration has been under way for decades, but it hit its peak at World War II and has seen but slight let-up since. Recently released 1960 census figures reveal that close to 360 Negroes moved to California (from all over the U.S.) every month in the ten years since 1950. California's Negro population is now 883,861. Catholic Negroes in the state number 41,397 for a 4.6% figure. Of every 21 Negroes in California, only one, on the average, is a Catholic.

N TEXAS OKLAHOMA and the WEST

St. Peter Claver, Oklahoma City—



Holy Ghost Fathers
San Antonio

From San Diego to Seattle Catholic Negroes have entered fully into the life of the Church on the Pacific Coast. All facilities of church, school, hall, societies, clubs, etc. are open to them. True, Catholic Negroes there do worship in all-Negro congregations at some places and attend all-Negro Catholic schools, but only where *de facto* segregation, i.e. complete or nearly complete neighborhood segregation, causes it. Outside of such neighborhoods they are welcomed into whatever church or school they approach. With scattered exceptions, this is the general trend.

In the West Coast cities there is a strategic value in the Church's maintaining numerous centers for work among Negroes. Various they are termed social centers, recreation centers, catechetical centers, depending on the particular part they are made to play in winning and holding for the Church the West Coast migrants. Such centers are conducted in some cities

as adjuncts to all-Negro congregations, and in some places, where Negroes are but a part of the congregation, the centers are maintained as important points for contact with non-Catholic Negroes. Divine Word Missionaries' St. Benedict the Moor Youth Center at San Francisco served the latter purpose. It is now to be conducted by the Dominican Fathers. Bakersfield has such a center. So have Portland and Seattle.

Due to the abundant chances for Church contact offered to the growing West Coast Negro population, the Bishops there seem to feel confident that the Church will hold the allegiance of those Catholic Negroes who move there from elsewhere and will add to them many converts. Last year converts in the entire western area under study (Texas, Oklahoma, and the western states) numbered 1,264. Of that total, 678 were gained on the West Coast with 462 counted in Los Angeles alone.



CATHOLIC NEGROES IN TEXAS

St. Anthony, Dallas-Josephites



dren attend parochial schools with the Whites. The same report comes from the Oklahoma City-Tulsa Diocese. Further, throughout East Texas and Oklahoma, both areas which are generally classed with the Old South, Negroes are warmly welcomed to worship alongside the Whites. This holds true also for small towns, and that is perhaps surprising, for small towns are notorious for their picayunish intolerance. In Paris, Texas, e.g. (pop. about 25,000) the Protestant Negroes still talk with appreciation of the town's Catholic church where a Negro couple was wedded ten years ago while temporarily residing in Paris. In Ardmore, Okla. (pop. about 20,000) Negro children romp with Whites on the parochial school grounds, completely flourishing in spirit. Just across the street the public school shows a lily-white playground. At Gainesville, Texas (pop. about 15,000) a Negro priest has long been warmly accepted by the town's White Catholics. At

Taylor (pop. about 10,000) and West, Texas (pop. about 2,000) the diocesan priests at the towns' lone Catholic church were found anxiously looking for Negro converts.

On the West Coast there are counted 43,744 Catholic Negroes scattered from San Diego up to Seattle, but the bulk of them (31,796) are concentrated in the Los Angeles area. Many of these are the Negroes who have migrated to California from Louisiana and East Texas. The migration has been under way for decades, but it hit its peak at World War II and has seen but slight let-up since. Recently released 1960 census figures reveal that close to 360 Negroes moved to California (from all over the U.S.) every month in the ten years since 1950. California's Negro population is now 883,861. Catholic Negroes in the state number 41,397 for a 4.6% figure. Of every 21 Negroes in California, only one, on the average, is a Catholic.

TEXAS OKLAHOMA and the WEST

St. Peter Claver, Oklahoma City—



Holy Ghost Fathers
San Antonio

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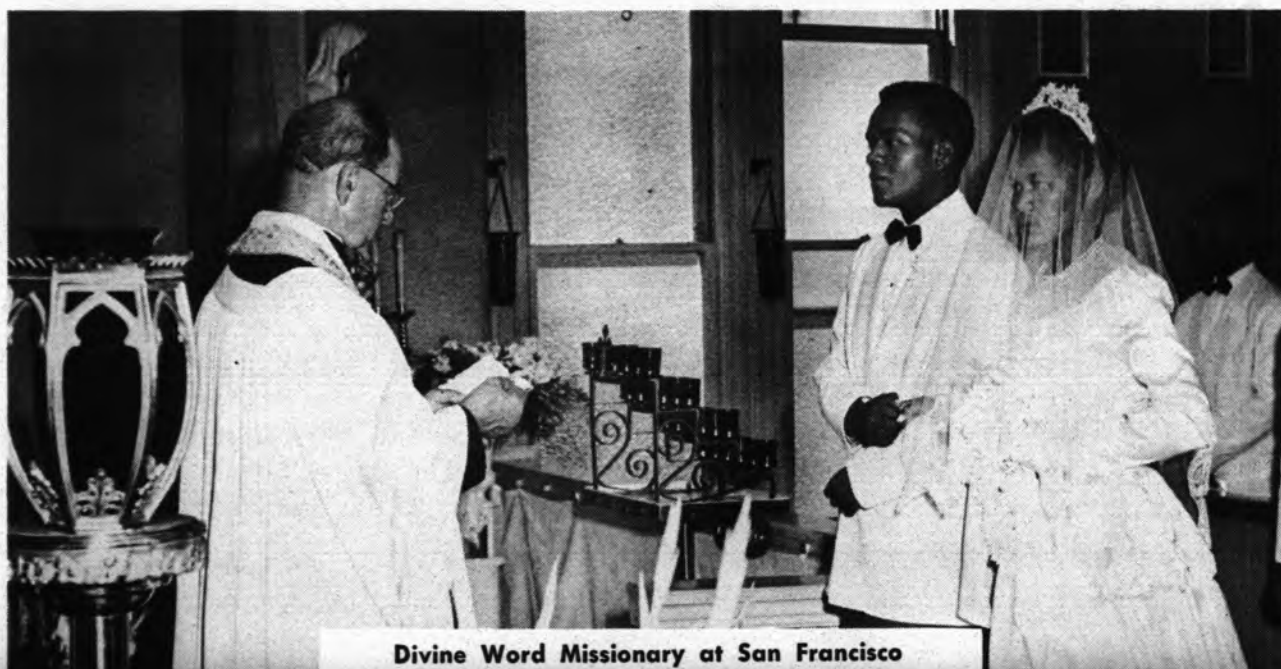
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STATISTICS FOR NEGRO MISSIONS IN TEXAS

Compiled by Divine Word Missionaries at Bay Saint Louis, Mississippi

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
San Antonio, Tex. Archdiocese					
San Antonio	1. Holy Redeemer	1 Josephite	206	-----	4 Hl. Family Srs.; one lay teacher.
	2. St. Peter Claver	1 Josephite	-----	-----	-----
Amarillo Diocese					
Amarillo	3. Bl. Martin de Porres	2 Dominicans	128	-----	4 Dominican Sisters
Austin Diocese					
Austin	4. Holy Cross	1 Divine Word Missionary	-----	-----	-----
Bryan	5. Imm. Conception	1 Josephite	-----	-----	-----
	6. Sacred Heart (Old Washington)	1 Josephite (same above)	-----	-----	-----
Waco	7. St. John the Baptist	1 Divine Word Missionary	-----	-----	-----
Corpus Christi Diocese					
Corpus Christi	8. Holy Cross	1 diocesan priest	233	-----	5 Hl. Ghost Sisters (San Antonio)
Dallas-Fort Worth Diocese					
Dallas	9. Imm. Heart of Mary	1 Imm. Heart Missionary	315	-----	3 Hl. Ghost Sisters; three
	10. St. Anthony	1 Josephite	447	-----	6 Hl. Ghost Sisters; three
	11. St. Peter the Apostle	1 Josephite	586	81	11 Hl. Ghost Sisters; three
Fort Worth	12. Our Mother of Mercy	2 Josephites	336	-----	5 Hl. Ghost Sisters; one
	13. St. Veronica	1 Josephite (same above)	-----	-----	-----
Denison	14. St. Benedict Moor (soon to close)	1 Josephite	-----	-----	-----
Gainesville	15. St. Charles Luanga	1 diocesan priest	-----	-----	-----
Marshall	16. Holy Spirit	1 Josephite	108	-----	3 Hl. Family Sisters; 1



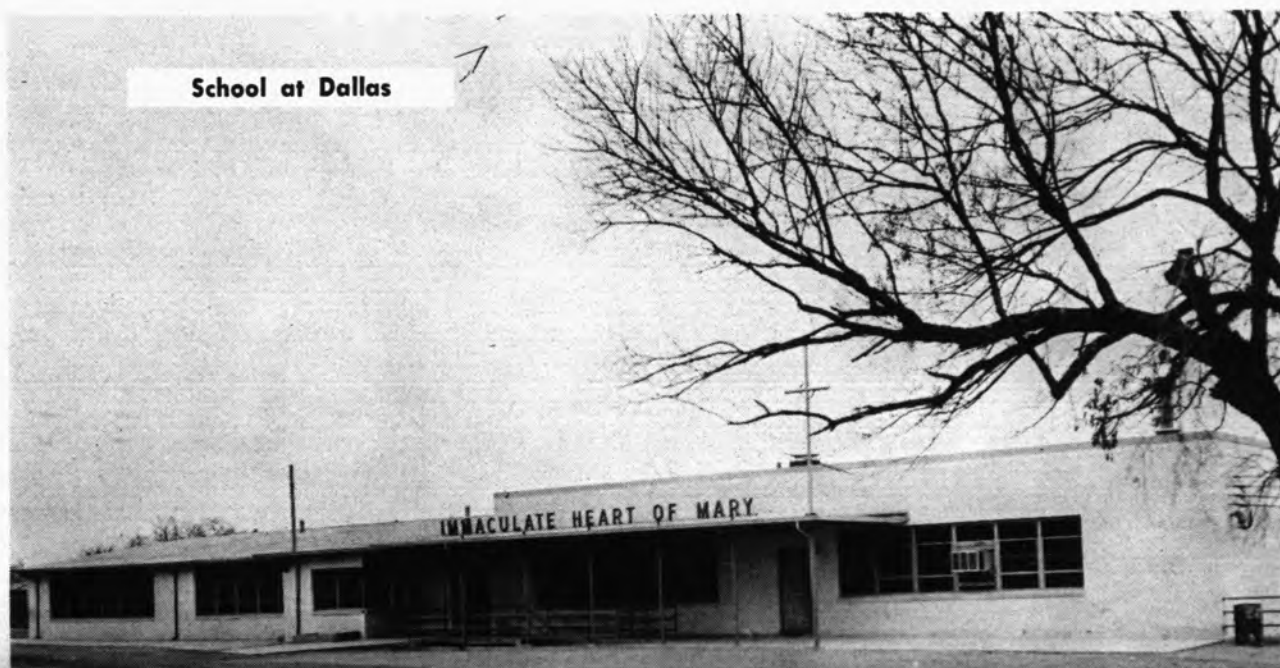
Divine Word Missionary at San Francisco

NS IN TEXAS, OKLAHOMA, and in the WEST

Catholic Directory, 1960

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Texarkana	17. St. Peter Claver (soon to close)	1 Josephite	-----	-----	-----
Tyler	18. St. Peter Claver (soon to close)	1 Josephite	-----	-----	-----
Galveston-Houston Diocese					
Galveston	19. Holy Rosary	1 Josephite	290	-----	6 Hl. Family Sisters
Houston	20. St. Anne de Beaupre	2 Josephites	-----	-----	-----
	21. St. Monica (Acres Homes)	1 Josephite (same above)	-----	-----	-----
	22. St. Francis Xavier	1 Josephite	-----	-----	-----
	23. St. Nicholas	2 Josephites	344	69	9 Hl. Family Sisters; 3.
	24. Our Mother of Mercy	3 Josephites	488	-----	6 Hl. Family Sisters; 4.
	25. Our Lady Star of Sea	1 Josephite	-----	-----	-----
Ames	26. Our Mother of Mercy	1 Josephite	150	-----	3 Hl. Family Sisters.
Beaumont	27. Blessed Sacrament	2 Josephites	350	105	8 Bl. Sacr. Sisters; 4.
	28. Our Mother of Mercy	2 Josephites	325	-----	7 Hl. Ghost Sisters.
	29. St. Alphonsus Lig. (China)	1 Josephite (same above)	-----	-----	-----
Crosby	30. Bl. Martin de Porres	1 Josephite	-----	-----	-----
	31. Holy Family (McNair)	1 Josephite (same above)	-----	-----	-----
Orange	32. St. Therese	1 Josephite	228	-----	3 Bl. Sacr. Sisters; 1.
Port Arthur	33. Sacred Heart	2 Josephites	445	101	8 Bl. Sacr. Sisters; 5.
Raywood	34. Sacred Heart	1 Josephite	-----	-----	-----
	35. St. Joseph (Dayton)	1 Josephite (same above)	-----	-----	-----
Sub total:		35 missions	4,979	356	91 Sisters; 29 lay teachers.

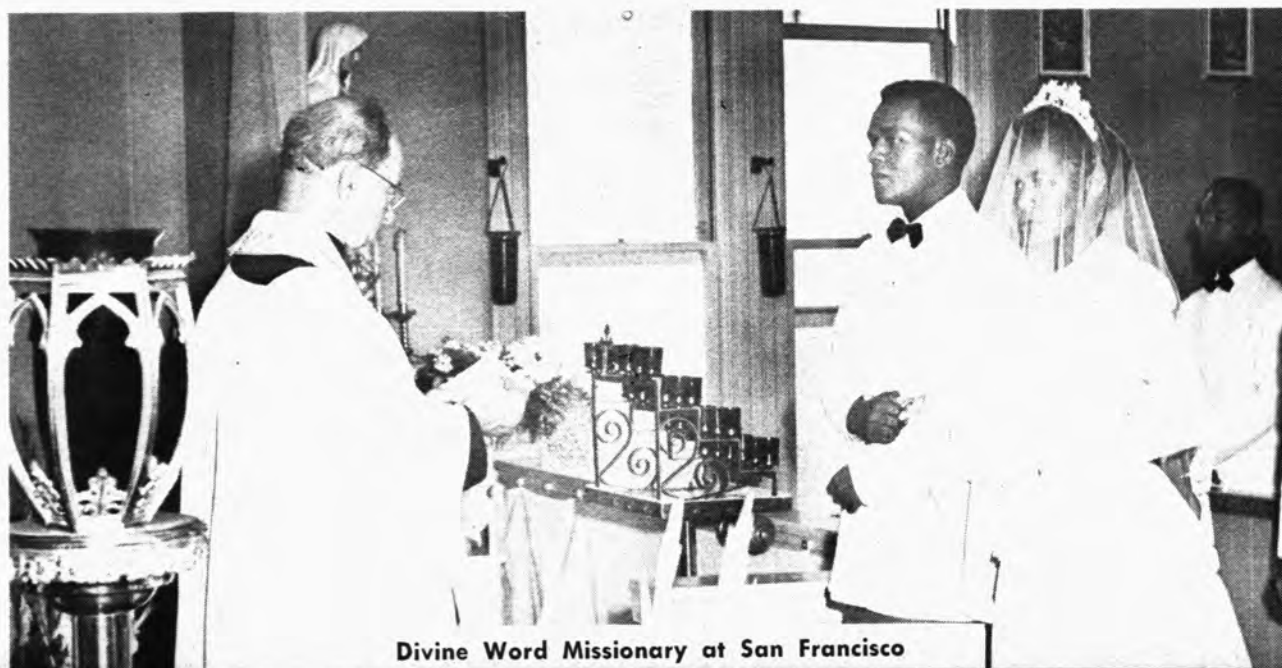
School at Dallas



STATISTICS FOR NEGRO MISSIONS IN 'E

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Amarillo Diocese					
Amarillo	3. Bl. Martin de Porres	2 Dominicans	128	-----	4 Dominican Sisters
Austin Diocese					
Austin	4. Holy Cross	1 Divine Word Missionary	-----	-----	-----
Bryan	5. Imm. Conception	1 Josephite	-----	-----	-----
	6. Sacred Heart (Old Washington)	1 Josephite (same above)	-----	-----	-----
Waco	7. St. John the Baptist	1 Divine Word Missionary	-----	-----	-----
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Denison	14. St. Benedict Moor (soon to close)	1 Josephite	-----	-----	-----
Gainesville	15. St. Charles Luanga	1 diocesan priest	-----	-----	-----
Marshall	16. Holy Spirit	1 Josephite	108	-----	3 Hl. Family Sisters; 1



Divine Word Missionary at San Francisco

IS IN TEXAS, OKLAHOMA, and in the WEST

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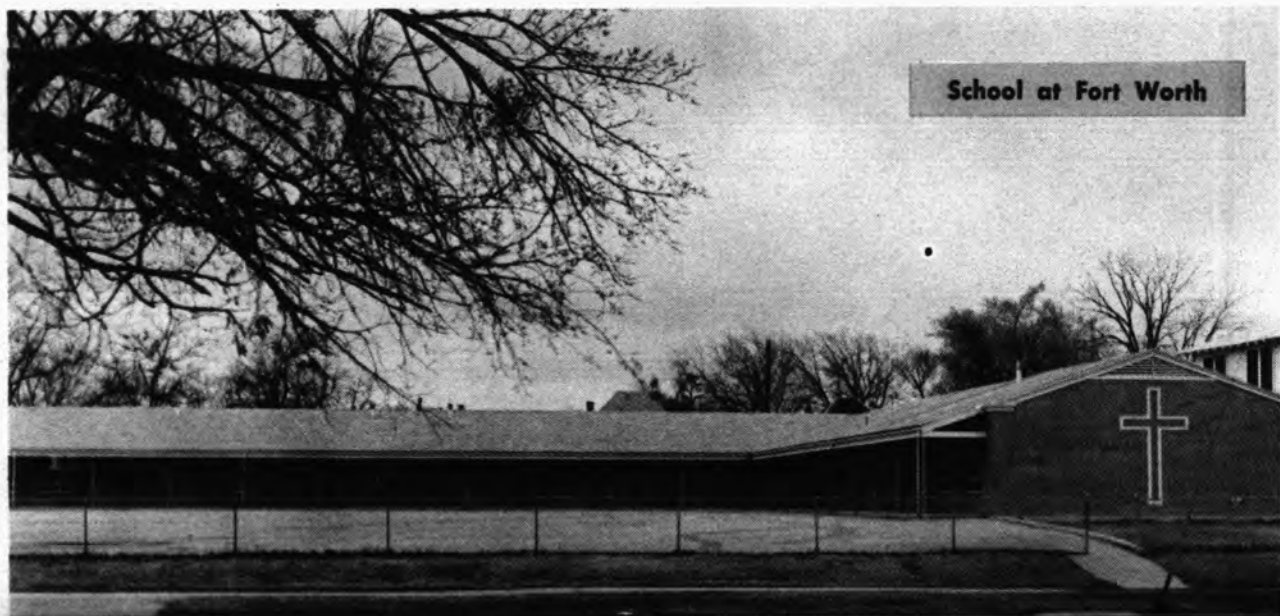
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Galveston	19. Holy Rosary	1 Josephite	290	-----	6 Hl. Family Sisters
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Sub total:	35 missions	38 priests	4,979	356	91 Sisters; 29 lay teachers.

School at Dallas



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CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Okla. City-Tulsa Diocese					
Oklahoma City	36. St. Peter Claver	1 Holy Ghost Father	159	-----	4 Dominican Sisters.
	37. Imm. Heart of Mary (Sandtown)	1 Holy Ghost Father (same above)	-----	-----	-----
	38. Assumption (Walnut Grove)	1 Holy Ghost Father (same above)	-----	-----	-----
Tulsa	39. St. Augustine	1 Holy Ghost Father	-----	-----	-----
	40. St. Augustine Station (South Tulsa)	1 Holy Ghost Father (same above)	-----	-----	-----
	41. St. Monica	2 Holy Ghost Fathers	213	-----	5 Hl. Family Sisters; 1.
Enid	42. St. Elizabeth	1 diocesan priest	-----	-----	-----
Guthrie	43. St. Catherine	1 Dominican	121	-----	1 Benedictine Sister; 3.
	44. St. Joseph (Crescent)	1 Dominican (same above)	-----	-----	-----
	45. Holy Family (Langston)	1 Dominican (same above)	-----	-----	-----
McAlester	46. St. Mary	3 Redemptorists	58	-----	3 Precious Blood Sisters.
Muskogee	47. St. Augustine	1 Holy Ghost Father	-----	-----	-----
Okmulgee	48. Uganda Martyrs	2 Holy Ghost Fathers	30	-----	lay teachers, 2.
	49. St. Theresa (Beggs)	1 Holy Ghost Father (same above)	-----	-----	-----
	50. Sacred Heart (Grayson)	1 Holy Ghost Father (same above)	-----	-----	-----
Sub total:	15 missions	13 priests	581	-----	13 Sisters; 6 lay teachers.
Tucson, Arizona Diocese					
Tucson	51. Holy Family	2 Soc. Afric. Miss. priests	-----	-----	-----
Phoenix	52. St. Pius X	2 Friars Minor	-----	-----	-----
	53. Our Lady of Fatima	1 Friar Minor (same above)	-----	-----	-----



School at Fort Worth

MISSIONS IN TEXAS, OKLAHOMA, and the WEST

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Los Angeles Archdiocese					
Los Angeles	54. Dolores Mission	1 diocesan priest	407	-----	9 St. Augustine Sisters.
	55. Holy Cross	2 diocesan priests	347	-----	6 Srs. of St. Jos. of Carondelet; 2.
	56. Holy Name	3 diocesan priests	465	-----	7 Sisters of Loretto; 3.
	57. St. Lawrence	2 Capuchins	345	-----	6 Notre Dame Sisters; 2.
	58. St. Leo	2 Divine Word Missionaries	434	-----	7 Notre Dame Sisters; 2.
	59. St. Odilia	3 Soc. Afric. Miss. priests	321	-----	5 Srs. of St. Jos. of Carondelet; 2.
	60. St. Patrick	2 Salesians	250	-----	5 Srs. of St. Jos. of Carondelet; 1.

(Following West Coast congregations have a vast majority of Negro members, but have also White, Spanish-Americans and Oriental-Americans in church and school. Dut to the region's fast growing Negro population, perhaps a dozen more parishes can be listed here. Further, there are social and catechetical centers in Negro neighborhoods of numerous cities from Calif. to Wash. Also, Negro minorities are found in uncounted parishes and schools in the West where they have already been fully welcomed.)

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San Francisco	61. St. Benedict Moor	1 Divine Word Missionary	-----	-----	-----
	(church soon to close; center continues under Dominicans from St. Dominic Parish).				
Oakland	62. St. Patrick	2 Divine Word Missionaries	218	-----	5 Srs. of St. Jos. of Carondelet



Divine Word Mission
in Oakland

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School at Fort Worth

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Divine Word Mission
in Oakland

STATISTICS FOR NEGRO MISSIONS IN TEXAS, OKLAHOMA, and the WEST

CITY	MISSION	PRIESTS	Grade School	High School	SISTERS AND LAY TEACHERS
Monterey-Fresno Diocese					
Fresno	63. St. Alphonsus	2 Redemptorists	387	-----	6 Srs. of Holy Cross; 2.
	64. Holy Redeemer (school only)	1 Redemptorist (same above)	154	-----	3 Bl. Sacr. Sisters.
	65. St. Mary	1 Redemptorist (same above)	-----	-----	-----
	66. Divine Master	1 Redemptorist (same above)	-----	-----	-----
San Diego Diocese					
San Diego	67. Christ the King	2 Jesuits	-----	-----	-----
Riverside	68. St. Ignatius	1 diocesan priest (non-resident)	-----	-----	-----
San Bernardino	69. Christ the King	2 diocesan priests	-----	-----	-----
Sub total:	19 missions	29 priests	3,327	-----	59 Sisters; 14 lay teachers.

INSTITUTIONS

San Antonio: St. Peter Claver Private School; 387 grammar pupils; 197 high school students; a coed day and boarding school owned and conducted by the Holy Ghost Sisters; 12 Sisters; 5 lay teachers. Serves as parish school for St. Peter Claver Parish.

Houston: St. Elizabeth Hospital; 113 beds; 15 Immaculata Sisters (Paterson, N.J.); year's total patients—4,642.

Austin: Holy Cross Hospital; 50 beds; 15 Immaculata Sisters (Paterson, N.J.); year's total patients—2,947; originally in service of Negroes only, but now serves patients of any race; however, Negro attendance is sizeable, hence the inclusion here.

Grand Total: 69 parishes and missions; 80 priests; 205 Sisters; 54 lay teachers; 2 hospitals; 32 grade schools with 9,274 pupils and 5 high schools with 553 students (including one private, coed day and boarding school.)





Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite. — Divine Word Missionaries.

Give in Honor of a Favorite Saint



Bl. Martin



Bl. Mother



St. Therese



St. Joseph

Dear Father: I wish to offer my prayers and support for the training of worthy young men for the missionary career.

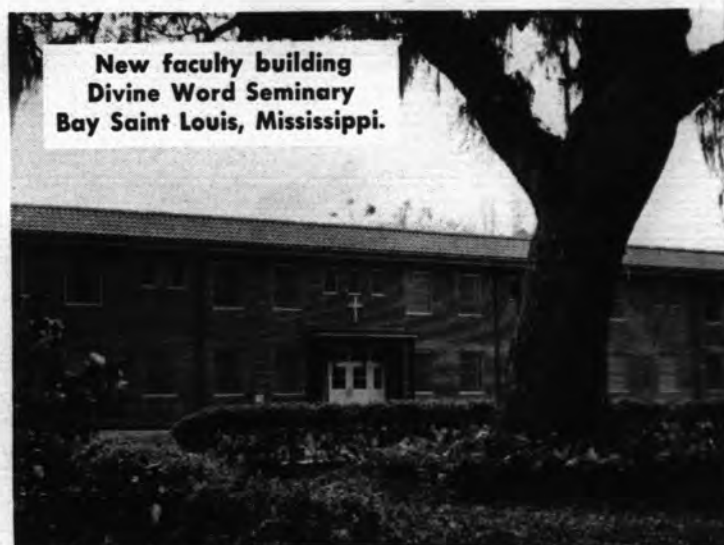
Please accept my donation of \$ _____

in honor of _____
my favorite saint (devotion) for a Scholarship in your seminary at: (check) Arlington, Calif.; Bay Saint Louis, Mississippi.
My name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.)



New faculty building
Divine Word Seminary
Bay Saint Louis, Mississippi.

PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

... by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Pews (12)	\$50 each
Communion Rail	\$250
Vestment Case	\$300
Statues (2) (now 1)	\$250 each
Sedilia (bench)	\$100

IN THE PRIESTS' ROOMS

Beds (24)	\$75 each
Crucifixes (24) (now 8)	\$5 each

IN THE LIBRARY

Stacks (10)	\$250 each
Tables (4)	\$100 each
Chairs (24)	\$12 each

IN THE RECREATION ROOM

Tables (2)	\$75 each
Lounge chairs (10)	\$25 each

IN THE CORRIDORS

Drinking fountains (2)	\$250 each
------------------------	------------

Send to:

FATHER PROVINCIAL
Divine Word Missionaries
Bay Saint Louis, Mississippi

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My name

Address

City State

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.)

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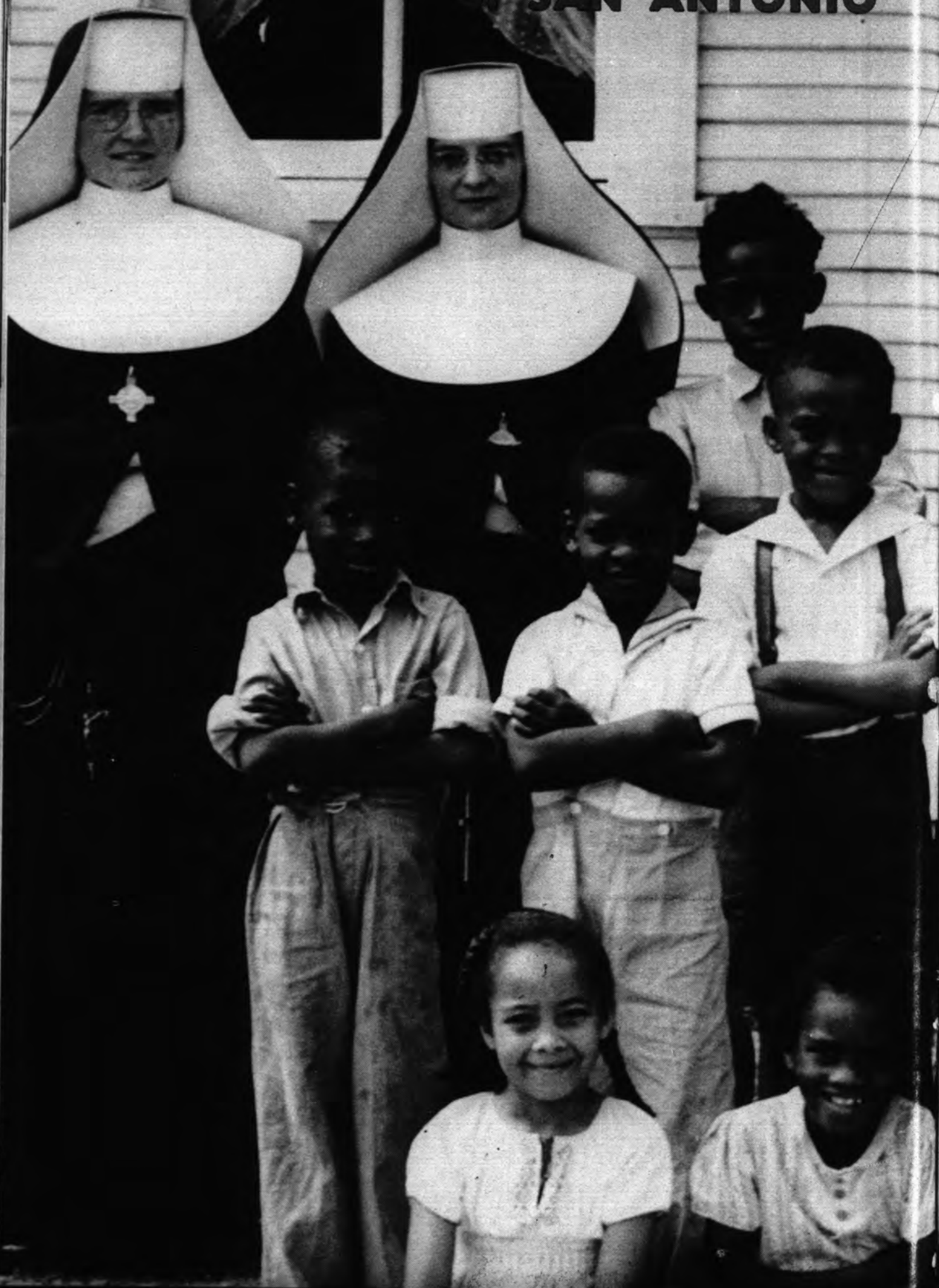
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Divine Word Missionaries
Bay Saint Louis, Mississippi

HOLY GHOST SISTERS OF SAN ANTONIO



Before very long the *Messenger* will present its readers with a complete list of all the religious orders of women who labor in the Negro Missions of the U.S. Right here, however, the magazine introduces one of the most outstanding group of nuns engaged in that work.

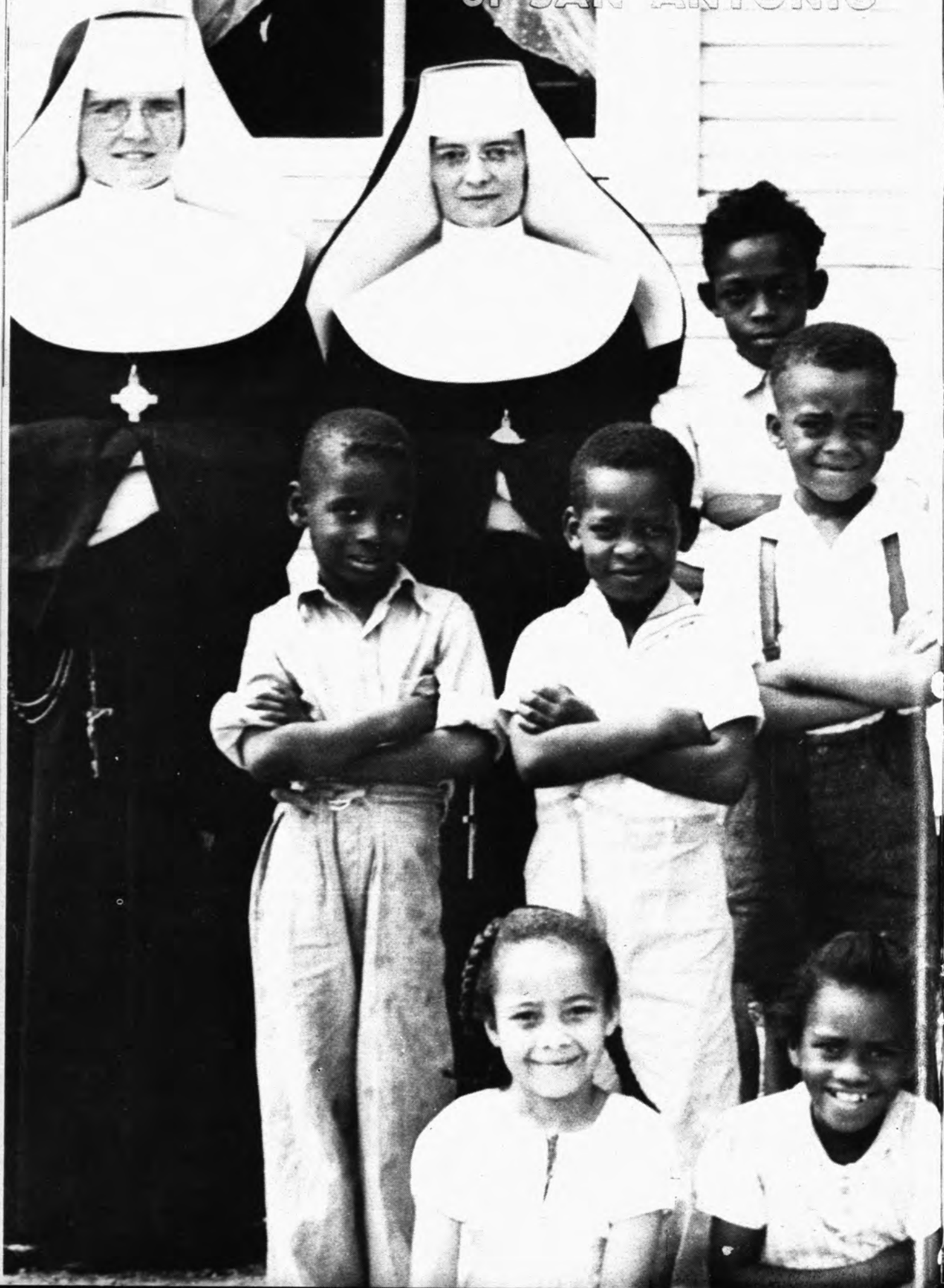
The Congregation of Servants of the Holy Ghost and Mary Immaculate was founded in 1893 by a pious widow of San Antonio, Texas. Mrs. Margaret Healy Murphy (1833-1907) was greatly disturbed by the almost total neglect which the moral and intellectual training of San Antonio's Negro children was suffering in the past century. She founded her congregation for the specific purpose to educate the underprivileged. Today her Sisters still adhere strictly to the original purpose of the Congregation. They teach Negro, Spanish-American, and white children of underprivileged families in forty-three schools which stretch from southwest Texas, across Louisiana, and into Mississippi. Thirty-nine of these are grammar schools with 14,027 pupils. Among that number are 6,000 Negroes. The remaining four are high schools with 600 Negro students enrolled. Only one of the Sisters' schools is located outside the Gulf Coast area. It is at Albany, N. Y. With a lone exception the Sisters have entered into no undertaking other than school work among the underprivileged. That lone exception is a home conducted by them for the aged poor at Brownsville, Texas.

Mother Margaret's foundation had a discouraging beginning, but it outlasted early difficulties and gained final approval from Rome in 1930. By that year, however, the Sisters (who are popularly known as Holy Ghost Sisters of San Antonio, or more simply as Holy Ghost Sisters) had spread their numbers and their zeal far beyond the San Antonio city limits. By last year (1960) the Sisters counted 258 professed members with about a dozen and a half young ladies in formation.



INTENTIONAL SECOND EXPOSURE

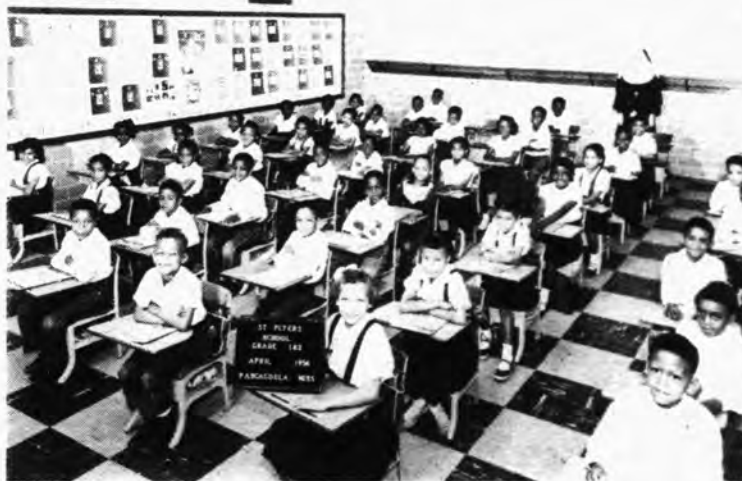
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The Motherhouse is still located at San Antonio in which city Mother Margaret placed it, but it no longer occupies its original site a short distance from the Alamo and amidst one of the city's Negro neighborhoods. For several decades the Sisters have occupied an imposing building which they built on a prominent rise in the northeast environs of San Antonio. From the Motherhouse's close association with the Sisters' work the 301 Yucca Street address has become well known to Bishops and priests through the South and Southwest. In addition to the Motherhouse, the Sisters maintain a small house at Mt. Bellew in County Galway, Ireland. It serves as a reception center for European young ladies who join the Congregation.

A large portion of the membership is made of Sisters of Irish parentage who left home and family to labor among the underprivileged Negroes, Spanish-Americans, and Whites of the U.S. The number of recruits from American families is slowly rising. The American recruits include young ladies of white, Negro, and Spanish-American parentage.

Although our Divine Word Missionaries in the South labor in the same general area as do the Holy Ghost Sisters we are not fortunate enough to have any of our mission schools staffed by them. However, we admire their sense of dedication to our Negro people and we pray that God will bless the Congregation with a great growth.

FOR YOU, THE PERFECT CATHOLIC FRATERNAL ORDER!

Knights and Ladies of Peter Claver

13,000 Knights and Ladies of Peter Claver invite Catholics to join their ranks for 1. Fraternal Insurance Benefits. 2. Fraternal Catholic Charity. 3. Fraternal Catholic Action! A growing Catholic fraternal order in its 52nd year and solidly established nationally. Also junior members. Write for details.

Dear Sirs: Please send me information about membership in the Knights of Peter Claver and about the order's insurance plan.

My name

Address

City Zone State

Mail to: Director of Public Relations, Knights of Peter Claver,
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Of old it has been fabled about the fox who very much desired a bunch of grapes which hung out of his reach. After trying in vain to reach the grapes, the proud fox wisely gave up, saying, "Why trouble myself? I don't really want them anyhow."

One might ask why does not the American Negro get wise and reach the same conclusion in his drive for integration into the main stream of American life. It ought to be obvious to the Negro by this time how herculean a task he attempts. It is now 100 years since Lincoln's emancipation act and the Negro ought to recognize the fact *by now* that America has not yet accepted him as a first class citizen. It is now 7 years since the highest court in the land ruled in his favor on the integration issue, and everywhere feet are still dragging in the implementing of the decision; in some places feet are not even dragging but are firmly implanted in refusal. When will the Negro finally get wise to things? When will his starry-eye gaze focus on the handwriting on the wall? He persists in his efforts after integration and here and there he gets bruised in the effort. Everywhere he is rewarded with insults and seldom does he win a clear-cut victory; even when the court sides with him. He finds himself forced to pick his way through a maze of subterfuge, intrigue, delays, even deceit, as he seeks integration. He advances past one corner of the maze, only to find a score of obstacles quickly thrown up in the path he thought to be cleared. When will the Negro get the message and give up? He simply is not wanted in the main stream of American life. It is just that factual. Why does he not quit now while he yet has his life and his honor, for he has indeed fought a courageous and

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So one's thoughts might run. When will the Negro cease troubling himself?

If a person understood by the word "integration" what the Negro understands, he would never ask the foregoing question. For, to the Negro, "integration" connotes much, very much, more than even he, the Negro, can say. First, negatively put, the Negro does not understand in the word "integration" certain trivial goals which his opponents claim he understands. Such are revenge, cheap pride, immorality, greed, miscegenation, ease, white companionship in and for itself, etc. But, positively put, the Negro does understand by the word "integration" all that is synonymous with the idealic term "America." Implied in the ideal is first class citizenship with full equality of opportunity for life, liberty, and the pursuit of happiness. To the Negro, the term "integration" means not freedom for evil, but simply freedom. For him the word "integration" connotes not a nation of half-breeds, but a nation of full-Americans, each individual among them equal before the law and enjoying an equal chance for a fair share of America. For the Negro, "integration" does not mean living on Main Street, but it does mean living in the main stream of American life. The Negro reasons that one cannot live in shackles fabricated capriciously on race, color, or previous origin and yet grasp the heritage which America offers. Shaking off those shackles is what he understands, in a word, by "integration." A fair share of America is a reward vastly more attractive than a bunch of grapes. The Negro will never cease troubling himself until he will have won the ideal that is "America." He so stubbornly seeks integration because he does so deeply desire America.

The author is a Div'ne Word Missionary who has worked throughout the deep South.

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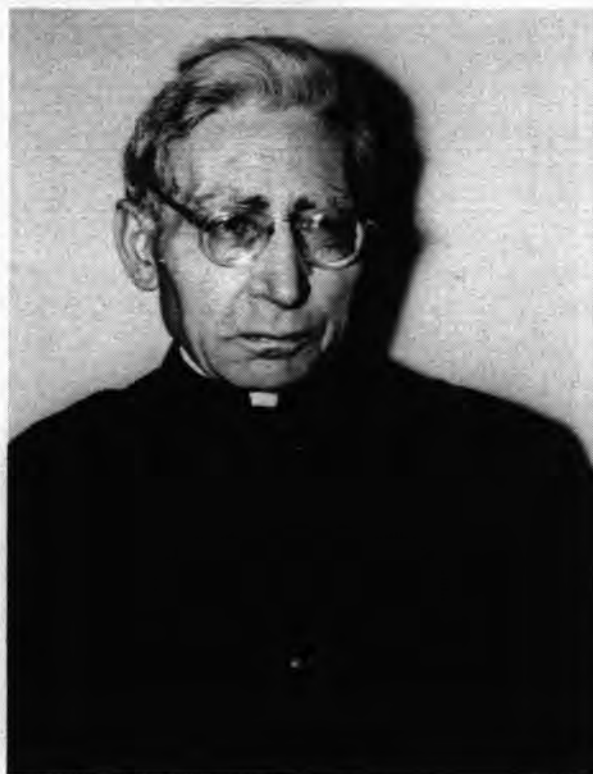
ALONG THE DIVINE WORD MISSIONS

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

by THOMAS POTTS, S.V.D.

VETERAN FATHER JACOBS DIES

On the morning of March 4 Father Anthony Jacobs, S.V.D. died at St. John's Sanatorium in Springfield, Illinois where he had been a patient continuously since July, 1943. The Divine Word Missionary was in his 78th year. He labored 23 years in Mississippi, 11 of them in Greenville at Sacred Heart Mission, and 12 years in Meridian at St. Joseph Mission, before ill health forced his retirement. His work in our southern missions began in the fall of 1920 when he was assigned to Greenville where our mission was in its 7th year. In November, 1931 he went to the Meridian mission. Father Jacobs was a native of Germany. He was born in the city of Essen on July 13, 1882. He was ordained a priest on September 28, 1913. The following year he was drafted into the German army and served through World War I as a hospital orderly. At the war's end he took up residence in the Divine Word Seminary at Hangelar, Germany until his appointment to our southern U.S. Negro Missions. At the time of



his death he was in the 50th year of his religious profession. Burial was at our Divine Word Seminary in Bay Saint Louis, Mississippi on March 8. May his soul rest in peace.

A MISSIONARY ERA ENDS IN SAN FRANCISCO

Earlier it was confirmed that, on May 1, 1961, the Dominican Fathers of St. Dominic Parish in San Francisco, California would assume charge of our St. Benedict the Moor Mission where we conducted a church and center.

At this time, as we relinquish our long-time care for the mission it seems appropriate to give a brief sketch of the mission's history.

The proximate date for the beginning of St. Benedict the Moor Mission for the Catholic Negroes of San Fran-

cisco can, perhaps, be placed on June 12, 1937 on which date Father Ladislaus A. Pawlowski, S.V.D. was officially appointed to minister to these people. However, the remote date for the mission's beginning goes back to about 1930, or earlier, when the few Catholic Negroes, who had migrated to the city, found themselves in need of closer ties with their religion and with each other. After at least two previous efforts to found a mission where they would feel welcome, the Negroes were befriended by a group

St. Joseph Mission
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Hl. Trinity Mission
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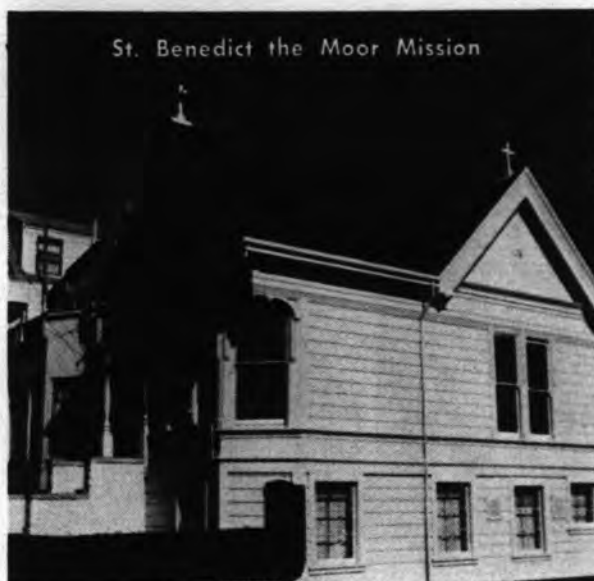


of nuns, the Helpers of the Holy Souls, who were willing to allow the use of their convent chapel at 204 Haight Street. The first Divine Word Missionary to minister to the small congregation at the convent chapel was Father John Klaffl, S.V.D. who had previously labored in Mississippi among the Divine Word Missions of the South. His kindness to the Negroes of San Francisco was imitated from 1931 to 1937 by Father Herman Hagen, S.V.D. The primary work of both these priests was, however, as chaplains for the Sisters in whose convent chapel only on Sundays did they say Mass for the neglected Negroes.

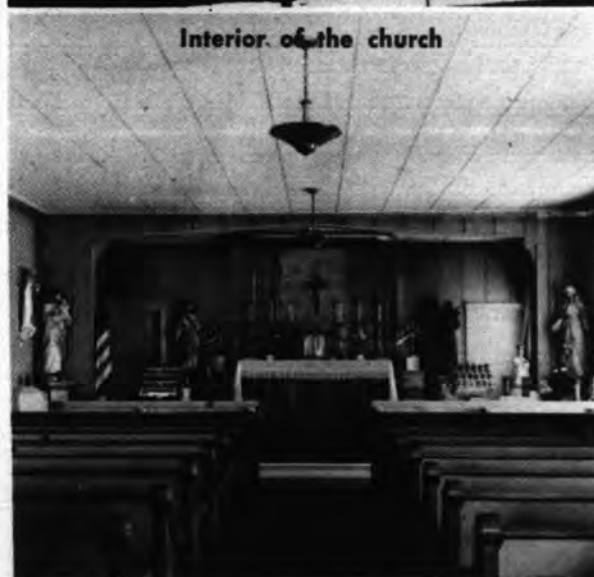
This less than ideal arrangement caused the Archbishop of San Francisco, at the earnest request of Mrs. Nana Wesley, spokesman for a group of Catholic Negroes, to petition the Divine Word Missionaries for a priest who could enter into more active work on behalf of the Negroes. It was then that Father Pawlowski of Toledo, Ohio was assigned, and in the spring of 1937 he left Oakland, where he had been working, to labor in San Francisco. Previously he had seen work among the Negroes of Chicago. His first census in San Francisco counted Catholic Negroes in 34 all-Catholic families and in 24 families of mixed religions, for a total of 324 persons. Attendance at the convent chapel each Sunday averaged between 70 and 90 persons of whom 40 to 50 were adults.

Within the first year of his appointment Father Pawlowski saw the dire need for a permanent church or center from which to launch an intensive campaign for reclaiming lax Catholics. Some of the Catholic Negroes had already begun attending St. Cyprian Episcopal Church in San Francisco,

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Interior of the church



One of 769 baptisms

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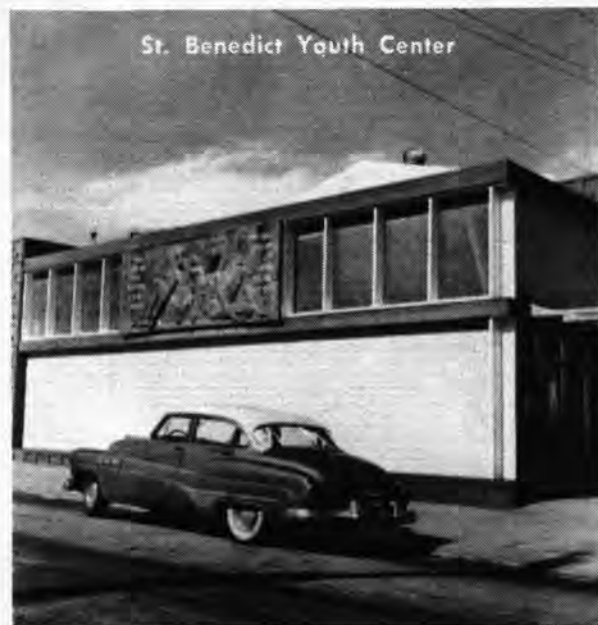


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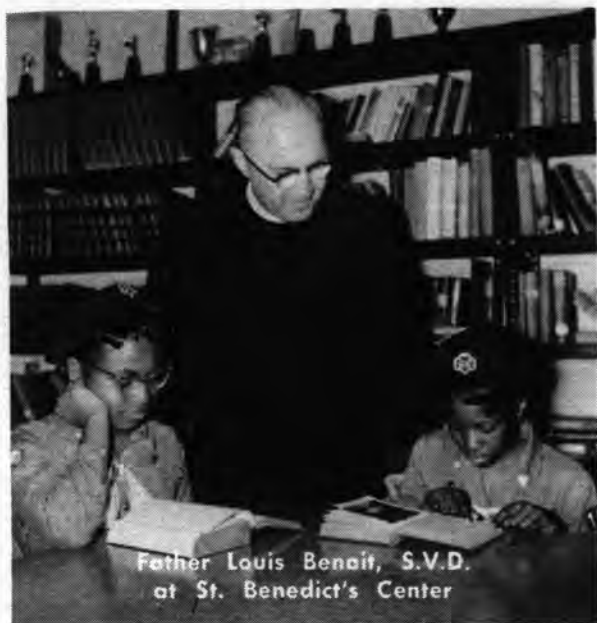
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decided to name it in honor of St. Benedict the Moor.

On September 4, 1938 the priest's health suddenly gave way midst the labor of preparing the building for the new mission and he had to be hospitalized for an indefinite length of time. On December 1, 1938 tuberculosis was found. A successor was immediately appointed when the doctors confined the priest to a sanatorium. The successor was Father John Bermann, S.V.D. of the Divine Word Seminary, Techny, Illinois. In the interim before his arrival, Father Henry Marusa, S.V.D., young assistant priest at the Divine Word Missionaries' St. Patrick Church in Oakland, briefly administered the Bush Street mission which was now completed.

Father Bermann, the mission's second pastor and the fourth Divine Word Missionary to minister to San Francisco's Catholic Negroes, arrived in the first week of December. On December 11, 1938 Archbishop John J. Mitty dedicated the new mission. In his address he expressed his regret that Father Pawlowski was unable at the very last hour to witness the crowning of his labors and of the Catholic Negroes' long-time desire. The good priest had already been confined to the sanatorium. He did not regain his health and, in 1941, he died at the age



Father Louis Benoit, S.V.D.
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Father John Bermann served the mission from 1938 to 1942. In June, 1939 the canonically required official visitation or tour of inspection was made at the mission. The priest, who inspected the establishment in the name of the archbishop, was well pleased with its neat and orderly appointments. He volunteered the observation, however, that a school was vitally necessary to the mission. But the school was never begun.

In 1942 Father Bruno Drescher, S.V.D. became the mission's third pastor. He remained at that post for fourteen years. Under his pastorship the mission prospered and its congregation grew, though it never grew large, for by the year Father Drescher came to San Francisco it was becoming bad taste to make Negroes unwelcome at Catholic churches and they felt more free to attend the church of their choice. Among the many projects undertaken by this zealous priest for his people's welfare was the establishment, on December 20, 1950, of the *St. Benedict Cooperative Housing Association, Inc.* Within a short time the accumulated mutual savings of the members, all of whom had to be loyal members of the mission, had purchased two substantial buildings. A

second project was the construction of the spacious building which houses St. Benedict the Moor Youth Center. It was built in 1953-54 and was dedicated in June, 1954. It is this recreation and social center for Negroes within St. Dominic Parish which will be continued by the Dominicans. St. Benedict the Moor Church was officially closed when, on April 30, 1961, its fourth and last pastor, Rev. Louis Benoit, S.V.D., gave its records to the Dominican Fathers. On that day Father Benoit concluded his pastorship which began on December 4, 1956. He brings to a close the Divine Word Missionaries' 31 years labor among the Negro people of San Francisco. With the Negro people now accepted in the Catholic churches of San Francisco there is no longer need for particular missions or missionaries in their special interest.

At its closing the mission's records reveal the following figures: First baptism, August 3, 1930 by Father Klaffl (twins, Myrtle Elizabeth and Marie Magdalene Simons); 140 marriages in 31 years; 769 baptisms in 31 years (255 adults, 514 infants and children under 12 years); 316 confirmations; 52 deaths.

We thank God for His blessings on us and on the Negroes of San Francisco over the past 31 years. We bid farewell to these wonderful people with the wish that Catholicism and God's grace may ever grow among them.

PLEASE INFORM US if you get more than one copy of the MESSENGER each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to:

**St. Augustine's Catholic MESSENGER
Bay Saint Louis, Mississippi**

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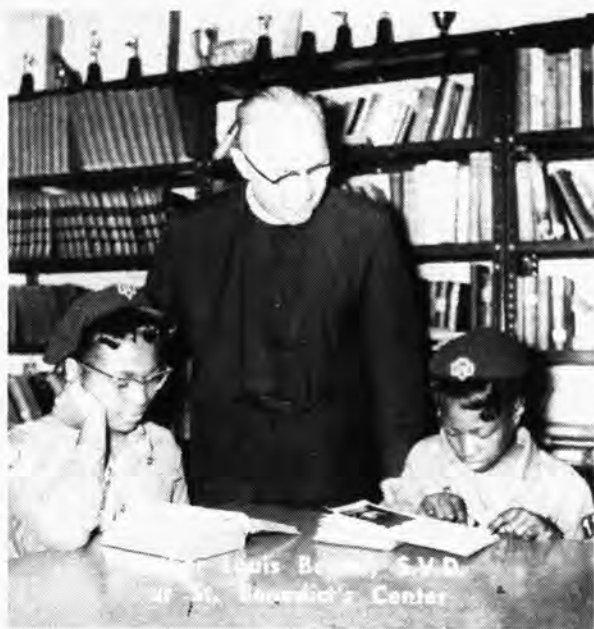
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of 49. He was buried at the Divine Word Seminary in Techny, Illinois.

Father John Bermann served the mission from 1938 to 1942. In June, 1939 the canonically required official visitation or tour of inspection was made at the mission. The priest, who inspected the establishment in the name of the archbishop, was well pleased with its neat and orderly appointments. He volunteered the observation, however, that a school was vitally necessary to the mission. But the school was never begun.

In 1942 Father Bruno Drescher, S.V.D. became the mission's third pastor. He remained at that post for fourteen years. Under his pastorate the mission prospered and its congregation grew, though it never grew large, for by the year Father Drescher came to San Francisco it was becoming bad taste to make Negroes unwelcome at Catholic churches and they felt more free to attend the church of their choice. Among the many projects undertaken by this zealous priest for his people's welfare was the establishment, on December 20, 1950, of the *St. Benedict Cooperative Housing Association, Inc.* Within a short time the accumulated mutual savings of the members, all of whom had to be loyal members of the mission, had purchased two substantial buildings. A

second project was the construction of the spacious building which houses St. Benedict the Moor Youth Center. It was built in 1953-54 and was dedicated in June, 1954. It is this recreation and social center for Negroes within St. Dominic Parish which will be continued by the Dominicans. St. Benedict the Moor Church was officially closed when, on April 30, 1961, its fourth and last pastor, Rev. Louis Benoit, S.V.D., gave its records to the Dominican Fathers. On that day Father Benoit concluded his pastorate which began on December 4, 1956. He brings to a close the Divine Word Missionaries' 31 years labor among the Negro people of San Francisco. With the Negro people now accepted in the Catholic churches of San Francisco there is no longer need for particular missions or missionaries in their special interest.

At its closing the mission's records reveal the following figures: First baptism, August 3, 1930 by Father Klaffl (twins, Myrtle Elizabeth and Marie Magdalene Simons); 140 marriages in 31 years; 769 baptisms in 31 years (255 adults, 514 infants and children under 12 years); 316 confirmations; 52 deaths.

We thank God for His blessings on us and on the Negroes of San Francisco over the past 31 years. We bid farewell to these wonderful people with the wish that Catholicism and God's grace may ever grow among them.

PLEASE INFORM US if you get more than one copy of the **MESSENGER** each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to:

St. Augustine's Catholic MESSENGER
Bay Saint Louis, Mississippi

Boys' and Girls' CORNER

Conducted by A. CORNE



Dear Boys and Girls,

Talk about time flying! Here we are facing the month of May! Closing in on the end of the school year. This gives us a chance for this reminder. Don't relax your school efforts merely because there isn't much of the year left. Continue to give it everything you've got, right down to the last day of real school work. THEN, you can let up and sort of coast along. And also see what good effect your work had on your marks. Here's hoping for the best.

As you so well know,—May is the month of Mary. It is the month of sweet-smelling flowers, bright-colored flowers, buzzing bees, and new growing leaves and grass. The month of our devotion to the Mother of Christ whom He Himself gave us from the Cross. How shall our devotion to Mary show itself? Flowers for her altar are nice. Hymns in her honor are beautiful. Daily prayers to her, for example—a daily Rosary, are very helpful.

But I think that the best thing in which we could show our devotion to her is the way in which we imitate her devotion to the duties of her state of life. By imitating her, we could make progress in real faithfulness to our life and to the obligations to which we are bound. No matter what we are, or where we are, what counts most is HOW we are,—how we are living, how we are fulfilling our obligations toward God and toward ourselves and our neighbors. In this way, we can show that we have looked at Our Blessed Mother, Mary, and have learned the most valuable thing that she has to teach us.

* * *

A. CORNE'S MAIL BAG

JUDY DONONA (Courtney, Pa.) "En-

closed are a few stamps for the missions. In exchange please send me a holy picture of Saint Judith, my patron St. I enjoy the CATHOLIC MESSENGER very much but especially like GIRLS' AND BOYS' PAGE . . ."

BARBARA LEONE (Whiting, Ind.) "I am sending you under separate cover some cancelled postage stamps for the missions. Enclosed is a check for the renewal of our family subscription to the magazine your order publishes . . . Wishing God's blessing on you . . ."

NANCY NIEMIEC (Chicago, Ill.) "I read your MESSENGER regularly. I am enclosing some stamps for your missions. If you find time, please, send me a holy picture of St. Theresa, as I have a great devotion to her. I say a rosary each day for the missions."

ADRIANNE BROWN (New Orleans, La.) "Thought I'd drop you a line to thank you for the wonderful pen-pal you sent me . . . We have become intimate friends . . . "The Boys' & Girls' Corner" of the ST. AUGUSTINE'S MESSENGER is wonderful. Thanks."

BILL KILBANE (Lakewood, Ohio) "I read the article in the "Boys' & Girls' Corner" in the MESSENGER . . . I have many interesting hobbies of which one is coin collecting. I like sports such as baseball, football and a few others. I like to make new friends, especially ones in other cities . . ."

ALICE DE GOUW (Parkhill, Ont. Can.) "Enclosed are some stamps for the missions. I am in grade eight this year. Probably I will be in grade nine next year. If there is a contest on would you send me the name and rules of its so that I could enter? Thank you. I still like your Corner. Your friend."

KAREN DILLON (Hastings, Pa.) "I am fourteen and would greatly appreciate it if you would get a pen-pal for me. I am collecting some stamps for the missions. I would like to know if you would have to get two pounds before you send it in. My patron saint is Catherine. I've never seen a holy card with her picture on it. I would want one if you have it and want to give it to me. I will pray for you and the missions every day. I've always got a funny feeling inside me when I've seen poor children."

JIM ANDERSON (Minneapolis, Minn.) "I was thinking if you would please send me some holy cards, for my prayer book because somebody took my holy cards and I'm getting a new prayer book. Not all the same kind. Not too many, but some. Thanks."

CLARE GILBRIDE (Brooklyn, N.Y.) "Thank you for the beautiful medal. I received a reply, I'm glad to tell you,

from Joyce Long. I will always remember you in my prayers."

ALICE McGRATH (Placentia East, Nfld.) "I get the MESSENGER every month and I like reading it very much. The most enjoyable part I like most to read is the "Boys' and Girls' Corner."

PAT MONTOYA, JR. (Fort Crook, Nebr.) "Every month I read the MESSENGER. I say the rosary often for your missions, and I hope I can get a pen-pal. I go to Saint Mary's Catholic School in Bellevue, Nebraska . . . Yours truly."

This is just a sampling of the fine letters that my mailbox contains. Every day I am deeply grateful for more and more correspondence from the fine youngsters that read the *Corner* all over America.

* * *

YOUNG ARTISTS' CONTEST

The artists of tomorrow are already showing their wares today. I hope you like these offerings that follow. The senior artists,—from twelve on up, appear first.



TROPICAL ISLAND
by Joseph Castoldo, 12
No. Wilmington, Mass.



SPRING SINGER
Roberta J. Trias, 12½
Phoenix, Ariz.



BIRD IN FLIGHT
by Gloria Chabat, 15
Tampa, Fla.

And now for a look at the winners of the junior division,—those under 12.



OLD COVERED BRIDGE
by Chester Schneikart, 11
St. Charles, Mich.

DREAM CAR

by John Cline, 9, Fords, New Jersey



THE FLOWER POT
by Dorothy Castaldo, 8
Wilmington, Mass.



And there you have the month's fine art work for your own judgement and imitation. Maybe you can imitate it so well, that you could submit something of your own that you have drawn. Try it. It may win you a nice prize.

* * *

PEN PALS HURRAH!

Here is a new name to add to your list of prospective pen-pals. Judy Donina, 12, of Courtney, Pa. If you want to write to her, send me a 4¢ stamp, and I'll send your name on to her, and the start is made.

* * *

I always send a big HELLO to all young friends. God bless you a thousand times for your interest in the missions, especially the Divine Word missions here in our beautiful Southland. Thanks for the prayers, the stamps, the offerings that you have made. I pray that your reward will be a hundred-fold. Your good friend,

A. CORNE
Divine Word Seminary of
St. Augustine
Bay Saint Louis, Miss.

by REV. E. J. EDWARDS, S.V.D.

The month of May has a charm and wonder all its own. It is a time of transition. Spring is merging into summer. Buds are forming on tree, bush and plant; birds are nesting, and the days grow longer with warmth and with life. May puts an end to the dark and death of winter. May brings light and life to earth. And so it is the month of Mary. For she brought us Him who is the Light and Life of the World.

Mary's word of consent brought down to earth the Divine Word.

There is a whole world of beauty and instruction in the words spoken by Him who is the Word of Life. There is an additional world of beauty and instruction in His actions.

Deeds are always a more telling lesson than mere words. Our Lord did not just come to tell us the way our Heavenly Father wished us to live; He lived it. He is "the Way."

That is why Nazareth is so important to us. He lived thirty of His thirty three years there. Ten elevenths of His life were given to work and prayer, in the obscurity and ordinariness of a little town. "*Magna vixit, nihil dixit*" . . . He lived greatly, He said nothing. His way of living during the years at Nazareth is for us a storehouse of lessons for living. It was there He taught us to depend on Mary.

During the first stages of an infant's life the mother is the child's whole world. Her face is the mirror reflecting all reality for him. Gradually, as the child's mind and soul awaken he begins to observe and to imitate. He learns to sit up, to imitate the speech sounds of others; he eventually attempts and learns to walk. In all of these and other activities the mother is the center of the child's world of effort and learning.

Our Lord was truly man. St. Paul says He was "like unto us in all things, sin excepted." As a Child and Youth it was from observation of His mother

that He saw the various forms of work and prayer that made up the prescribed way of life for God's chosen people, and it was from her that He learned to imitate them. His growth and development was in dependence on Mary.

This was His established way of life during all those years at Nazareth. Only once did He act differently. When He was twelve years old He remained in the Temple without having told Mary.

It was an exception with a purpose, a profound purpose. It was meant to accomplish a number of things. One of those things was: to prepare Mary for the separation that must eventually take place, for the three days of loss when her Son would be hidden in the tomb. The seeming disregard of Mary by Jesus is actually divine consideration of the Son for his mother. The exception to his usual filial dependence on her is not really an exception. In the final analysis it is rather a confirmation of it. For the climax of the incident is that He chooses to leave the Temple, to go down to Nazareth and "be subject to them."

That phrase sums up the next eighteen years of His life: *He was subject to her*. By his own choice. Even as He had been subject to her the first twelve years of His life.

It must be evident that Our Lord desires this dependence on Mary to be an abiding characteristic of our lives, as it was of His. In His final moment on the cross He gave us His last and dearest possession—His mother. To St. John, as representative for all of us, He said, "Son, behold Thy Mother." She is to be our Mother, and we are to be her children. If there is to be any comfort for her in this it must be in our dedication and desire to be children of hers according to the pattern of her own Child.

It was her Son's dying wish that we be her children and that she be our mother. She is to be for us the object of observation and imitation. Her ex-



ample and care is to be ever before us leading us into and through all the stages and degrees of growth into the fulness of manhood in Christ Jesus.

"Unless you become as little children you shall not enter the Kingdom of Heaven." The essential element of childhood is its dependence. A child depends on its parents. Spiritually, a perfect child is a soul perfectly dependent on God. Not just occasionally, but habitually, always.

Dependence on Mary never ends with her. We may be sure she will not allow our dependence on her to end with her. She will lead us to her Son, to dependence on Him who depended so wonderfully on her. And dependent on Him we learn to be as He was, to act as He acted, "to do always the things that please my Heavenly Father."

If devotion to our Blessed Mother is to be more than an empty phrase or a fitful fancy, it must be founded on this abiding sense of our dependence on her. We need no more reason for that than the example of her Son. "Let that same mind be in you that was in Christ Jesus." This is evidently His mind. His deeds manifest it to us. He desires us to depend on Mary, to be her child our whole life through. He has given us the example.

There is no substitute for a mother. That holds true, also, on the super-

natural level. Spiritually, every soul has need of a mother. And Mary is uniquely fitted for it. Who is better qualified to be mother of the redeemed than she who was Mother of the Redeemer? Through her He came who is the Source of all grace for us to live more abundantly, and so through her come all the graces for us to live His more abundant life.

Fittingly then she remained with us even after her Son's death and departure. The perfection of praise, love and service rendered by her to God during the years at Nazareth were to be repeated. Hers the task of teaching, caring for and forming the infant Church as she had taught, cared for and formed the Infant Jesus. God's mother was to mother God's church. Providence decreed that she was to be the loving, prayerful presence watching over the infancy and growth of the Mystical Body of Christ as she had over the infancy and growth of the physical Body of Christ. And that maternal office she continues to discharge over every one of the members of Christ's Mystical Body. Every one of us is to attain to the full stature of Christlikeness in loving dependence on Mary.

"All good things which fail, fail because they have not enough of Mary in them." Experience has taught many a person the truth of that saying. Unless our dependence is on her we fail of results. Through the mother, to the Son. He lived in dependence on her to teach us how to live. This was how the well beloved Son of the Father lived. If we would be pleasing to our Heavenly Father we must live as His Son did. Place everything in Mary's hands; look to her for the results. She has done astonishing things for us even when we did not ask. She has done even more astonishing things when we did ask, even though our asking was hesitant and fitful. What will she not do if we ask more frequently, love her more ardently and depend on her wholeheartedly?

OUR FOREIGN

THE PHILIPPINE ISLANDS are populated by a very charming and likeable people who intensely treasure their national independence. At the same time, these people have a close dependence on the Almighty, with a natural humility and piety. Nevertheless, there are some obstacles to the people's practice of their Catholic religion. For decades Free Masonry has controlled the schools and for the past sixty years no religious instructions have been given in the public schools. Yet it is in the public schools that the vast majority of the Philipinos receive their learning.

Through the Island there are about 5,000,000 elementary school children of whom only about 115,000 attend Catholic schools. That is only a bit more than 2% of the total. About 4,000 of those in Catholic schools attend institutions conducted by the Divine Word Missionaries.

About 650,000 youngsters study in high schools. Of that total, about 140,000 (or nearly 21%) are in Catholic high schools. Divine Word Missionaries have enrolled in their high schools 9,000 of the latter total.

In the Philippines' 355 colleges and 25 universities there are about 250,000 students. Nearly 64,000 (or 25%) are in Catholic institutions. Divine Word



MONTHLY NOVENA TO SACRED HEART

May 25 - June 2

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name

Address

City Zone State

Intentions:

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Mail to: Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi.

N M I S S I O N S

Missionaries alone have enrolled 10,000 in their institutions of higher learning.

The foregoing facts indicate that the vast majority of Philippino Catholic youths have insufficient or no instruction under Catholic auspices. This does not argue well for Catholicity's continuing influence. It is one indication, too, why the number of Philippino priests is insufficient to more adequately serve their people. Yet the Church is optimistic. Lately, the situation in the schools has somewhat altered for the better. Above all, the Church banks heavily on the people's deep piety and natural virtues.

Sacred
bered at
first day



MASS INTENTIONS

Gratefully Received

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

CUSTOMARY OFFERINGS FOR HOLY MASSES

(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.)

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES—fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

. cut on this line

Dear Father: I am sending the following Mass requests to you.

Kind of Mass?

How Many?

For what intention?

Offering?

Send Mass intentions (with your name and address) to:

**FATHER PROVINCIAL,
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**

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HISTORIC ORDINATION

On February 25, 1961, at St. Anthony Church in Litchfield, Conn., a unique mark was made in the history of the Catholic Church in the U.S. On that day Most Rev. Remy Augustin, D.D., S.M.M., Negro bishop exiled from Haiti, ordained three Montfort Fathers. It was the first time in the country's history that a Negro bishop ordained men who were not themselves Negroes. The only other ordination by a Negro bishop in this country took place on June 24, 1953. On that day, Most Rev. Joseph Oliver Bowers, D.D., S.V.D., ordained two Negro members of the Divine Word Missionaries.

The young priests who were ordained by Bishop Augustin are Fathers Everett M. Brown, S.M.M. of Central Falls, R.I.; M. Joseph Minsterman, S.M.M. of Scottdale, Pa.; and Donald A. Leclerc, S.M.M. of Claremont, N.H.

Bishop Augustin was expelled from

his post as Apostolic Administrator of Port-au-Prince, Haiti Archdiocese on January 10. He could offer no reason for this anti-clerical action on the part of the Haitian government. Rome has responded by placing the censure of excommunication on all those involved in the expulsion of Bishop Augustin and of Archbishop Francois Poirier who had to leave Haiti in November, 1960. Bishop Augustin is residing, during his exile, at the Provincial House of the Montfort Fathers in Ozone Park, New York. He is a member of that order. Contrary to an earlier report in the pages of the *Messenger* the Bishop joined the order after 13 years as a secular priest in Haiti. The Montfort Fathers administer the Diocese of Port-de-Paix, Haiti, not the Archdiocese of Port-au-Prince. The former diocese has one Haitian secular priest among its priests, but the latter archdiocese has many Haitian secular priests.

A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi."

STRONG, HAND-MADE

Rosary

\$6.00

★ Mother-of-Pearl beads on sterling silver wire and chain.

★ Approx. length, 22 inches.

Send your order with payment (also with your name and address) to:

**St. Peter Claver Mission Club
Divine Word Seminary
Bay Saint Louis, Mississippi**

Good Reading — in PAMPHLETS

1. Time — How to Use It 10¢
2. Sex is Sacred 10¢
(An aid for teen-agers)
3. When a Boy Goes to Confession 10¢
(An aid for Confession)
4. St. Gerard — Patron Saint of Expectant Mothers 25¢
5. The Wide Desired 65¢
(An aid for the engaged)
6. Be Happy! 10¢
7. Cheer Up! 15¢
8. Confidence in the Sacred Heart 10¢
9. Mary, You and Fatima 10¢
10. The Mass in Your Life 10¢
11. American Madonna 10¢
(Our Lady of Guadalupe)
12. St. Joseph, the Family Saint 10¢

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**H. Myvett, S.V.D.
Divine Word Seminary
Bay Saint Louis, Mississippi**

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(Published by Divine Word Missionaries, Bay Saint Louis, Mississippi)

(CUT ON THIS LINE)

Rev. Editor
St. Augustine's Catholic MESSENGER
Bay Saint Louis, Mississippi

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